

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit phenomena, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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SEANCES WITH MRS. E. A. WELLS.

Report of the Test Committee.

Followed by a History and Review of the Mrs. E. A. Wells Case of Supposed Exposure and Detection in the Practice of Deception at a Seance Held at the Residence of Mr. and Mrs. Henry J. Newton, New York.

We, the undersigned, have attended seances for materialization at the residence of Mrs. E. A. Wells, No. 822 Sixth Ave., in the city of New York, twice a week for the last eight weeks. Mrs. Wells being the medium. Mr. Copeland, Ex-Gov. Safford and Mrs. Safford were there but the last four evenings. Reports had gotten in circulation that Mrs. Wells, who was generally believed and conceded to be honest, had been detected in fraud, and it became important, or at least very desirable for us to know whether the facts and appearances which on the former occasion were supposed to be evidence of fraud, could be shown by subsequent manifestations under circumstances where deception was absolutely impossible, to be consistent with her innocence, and whether or not there could possibly be any mistake about the fact of materialization. We thought that if Mrs. Wells, whose reputation was above reproach, could not be trusted, or that if she did or could deceive her own friends at her seances, we could not trust any one, or ever be certain about the fact of materialization.

Two of the undersigned felt that they had to some extent been responsible for such reports getting in circulation, or being believed, and they felt more anxious for that reason that the truth in regard to her mediumship, whatever it might be, should be ascertained with certainty and made known in order that strict justice might be done. Mrs. Wells persistently denied all charges of fraud and courted the fullest investigation; offering to hold seances without imposing any conditions, and offering to submit to any reasonable tests.

We thereupon mutually agreed to form a circle for seances to be held twice a week for two months, exclusively for us. Mrs. Wells agreeing not to hold any others during that time. The seances have been so held, and the results have been very gratifying, far exceeding our most sanguine expectations. They not only entirely vindicate Mrs. Wells, but show that what on a former occasion was charged to be evidence of fraud, was not necessarily proof of fraud at all, and that greater transformations have occurred at these seances under circumstances where fraud was utterly impossible.

For the purposes of these seances, a cabinet was made by Mr. Newton with a slender frame, six feet high, six feet long and three feet and six inches across, covered on the back, top, sides and ends with strong cloth nailed to the frame, and thus constructed, it was placed in the corner of a room against solid walls, and the frame screwed to the floor and to the base-boards with three inch screws. The cabinet was divided into two compartments, in the middle, by a frame covered by a strong fish net, with meshes about an inch and a half square, laid upon the frame on the side to be occupied by the medium, and wrapped around and nailed to the frame on the other side. Then over these nails a thin strip of board, the width of the frame, was placed over the nails and firmly screwed down, thus effectually preventing the nails being drawn, or a single thread of the netting being drawn out or loosened.

This frame was put in place and fastened to the frame work of the cabinet by screws on the back of the cabinet and by books in the front, with staples so turned that they could not be unhooked, and then by a curtain placed against it and a narrow strip of board nailed over it, thus preventing, not only any possibility of the moving of the partition, but

It thus made a firm division between the curtains in front of each compartment. Besides, the partition was set in the frame of the cabinet by a notch or shoulder so that it could not be moved or slipped without unscrewing the frame from the floor and base-boards, and moving it out into the room. As thus secured and constructed there was no possibility of the medium or anybody getting from one compartment of the cabinet into the other without coming out into the room and going in from the front; nor any possibility of any person getting into the cabinet in any way except from the room in front, there being a narrow, loose curtain hanging down at the center of the front of each compartment where the curtain could be parted to go in and out on either side of the curtain. The loose curtain did not even extend across the whole front of the cabinet, the cloth covering being nailed at the corners, and in the middle where the cabinet was divided by a strip forming part of the frame and to which the netting was nailed, and over the cloth in the center a light strip of board extending from the top to the bottom of the cabinet, was nailed.

With the cabinet so constructed we knew that if the medium was in one side and a form should come out of the other or empty compartment, it must be a materialization; or that if the medium herself should pass from one compartment into the other without coming out into the room, and without destroying the netting, it could only be done by the aid of an invisible power more than human, and more than that, we did not expect to see or have reason to hope for.

In forming the circle we entirely surrounded the front of the cabinet, so that when any form came out of it, it could only come into the half-circle so formed. There was no open space by which anyone could pass in or out of the room.

Inside the cabinet there was nothing but one chair, except occasionally a pitcher of water was placed therein at the request of Eunice, a spirit about twelve years old, as she says, and who is there on all occasions, communicating to the circle what the controlling spirits wish to have said.

It would make an unreasonably long article to detail all that occurred at these seances. We will, therefore, only mention a few, such as were unusually interesting to us, and which we only regret more persons could not have seen. Mrs. Wells on entering the cabinet was, on all occasions, plainly dressed in dark clothes, and always took her seat in the chair which was in the right compartment as we faced the cabinet. The other, the empty compartment, was in the corner of the room. A dim light was kept burning. At every seance, forms clothed in white, with long veils and flowing drapery, came out very often from the compartment entered by the medium, waving and spreading the veils, raising and lowering them for some purpose—sometimes, as Eunice said, to magnetize the curtains. At times long arms would reach out of the cabinet and sweep up and down the curtains, usually reach out the whole length of the arm from the shoulder; sometimes three and four at a time, and from both compartments at once. It was no unusual thing to see three and four arms at a time, six feet apart, or as far apart as were the extreme ends of the cabinet; one sometimes being at the top at one end, while another was out at the bottom of the outside corner of the other compartment, thus showing it to be impossible that the arms could be those of the medium. Occasionally the hands reaching out from the different compartments would clasp each other across and in front of the partition or division of the cabinet, and sweep up and down from the top to the bottom. Sometimes arms would sweep out while a spirit form was out in the room, or standing at the opening of the curtains of the compartment where the medium was. But the spirit forms did not always come out of the compartment where the medium was. Eunice materialized several times, and came out of the empty compartment. She is small, like a girl ten or twelve years old, while Mrs. Wells is a large woman. Nobody could mistake one for the other, even if they should both come out of the same compartment. But Eunice was not the only one who materialized and came out of the empty compartment while the medium was in the other. A female form clothed in white, with flowing drapery, much smaller and slimmer than Mrs. Wells, materialized and came out of the empty compartment on several different evenings. She, as Eunice says, is a German girl. Her form was beautiful. Many others have materialized and walked out of that compartment, and on several occasions have dematerialized before getting back. On four different evenings forms materialized and dematerialized in the corner in front of that empty compartment. One evening after two materialized forms had come out and gone back into the empty compartment, Eunice asked Mr. Newton to take the pitcher of water from the compartment where the medium was, and put it in the other, and he did so, going into each compartment, and finding Mrs. Wells in her chair in her compartment, and no one or any sign of anything in the other.

Although we all knew that Mrs. Wells had no drapery nor veils, and that it was not she who came out, yet each of us on different occasions was invited by Eunice to go into the cabinet and see and put our hands on the medium, and we did so, on each occasion following a spirit form clothed in flowing white drapery, and finding Mrs. Wells only sitting in her chair in an apparently unconscious state, dressed as she was when she

went in, her hands always cold; yet on passing out of the cabinet each one would always be followed by a spirit form clothed in white, with veils and flowing drapery. On one occasion when Mrs. Safford went in, the form that went in before her remained visible for a little while after she got in, and while there, Eunice in the corner spoke to her, telling her to feel of the medium, which she did, the spirit form being still visible, but that soon vanished. As she came out of the cabinet a form in white came out before she had reached her seat. There were other occasions when the voice of Eunice was heard away from the medium, and when a form was out of the cabinet, and she would sometimes be in one compartment and sometimes in the other, speaking from the place where she was.

Very often two forms would come out at a time, one from one compartment and one from the other.

At one time a form clothed in white came into the room from the compartment where the medium was, and went into the other, the empty one; in about a minute she came back accompanied by a male form, an ordinary sized man dressed in dark male attire, and they both went into the medium's compartment where the form came from.

That male form, Eunice said, was a very ancient spirit chemist, and she intimated that he could do wonderful things, which afterward proved true.

At one time when some joking remark was made to Eunice about getting through the netting, she said the chemist stated that he would try and put Mrs. Wells through it before the seances were terminated, and he did so.

At the next seance, a little while before the close, that male form came forth from the unoccupied compartment, dressed in dark male attire, and told us in a distinct, audible voice not to be alarmed, and to look well after our medium; he then returned to the cabinet. Eunice told us to be careful of the medium. A short hymn was then sung, and then Eunice said "Good night," which meant that the seance was closed. The gas was then turned on, and on looking in the compartment the medium had entered, we found that she was gone—chair and all; she was lying on the floor in a cramped position in the other compartment with the chair on top of her. The pitcher which was placed at the commencement of the seance in the compartment where the medium entered, full of water, had also been removed into the one where the medium was found, with the water gone. She was unconscious at first and very weak. The cabinet was in the same condition it was before; the netting had not been disturbed, nor could any part of it have been removed without destroying it. We carefully examined every part of the cabinet and found that nothing had been disturbed or changed. The promise of Eunice had been fulfilled. Wonderful as it was, we had ceased to be astonished or surprised at anything done there.

The chemist in male attire has been out in the room and shown himself on several occasions during the seances.

Little Eunice at one time said to Mrs. Newton that she wished her to make her a dress so that she would not have to materialize one, which Mrs. Newton promised to do, but said that, as she did not have her measure, she did not know how large to make it. Eunice told her to make it small and she would endeavor to materialize into it. At a subsequent seance Mrs. Newton brought a white dress three feet and three inches long and put it into the empty compartment of the cabinet. That evening Eunice talked about it and was seen in that compartment, handling it, and showed herself at the opening of the cabinet with it in her hands, and then left it there, saying she could not materialize into it then. At the next seance she said she would try to materialize into it and wear it out into the room, and that she would leave it out into the room if she could. We then had no doubt she would, and in a few minutes she came out of the empty compartment with it on and walked out into and around the room a little, and while there she began gradually and slowly to dematerialize, and finally sank down and disappeared or vanished, leaving the dress there on the floor, where it remained until the seance was over. She seemed very proud of that achievement, as in her natural state she is much larger, and to get into that dress she had to appear in a reduced form. She has since been out in the same dress.

On the evening of June 3rd, a beautiful form clothed in white came out of the compartment where the medium was, and at the same time Eunice in that little dress came out of the other compartment and walked up to the other spirit form, who reached out and took her hand; and after standing so, hand in hand, for a minute, each went back to the compartment she came from. Eunice seemed to dematerialize just as she passed in, leaving the dress there on the floor partly outside.

On the evening of the 31st of May, among other wonderful things a spirit form came out of the compartment where the medium was, clothed in white as usual, with a long thin veil hanging on the side of her. She raised and lowered the veil and gently waved it a little, and all at once a form on her right began to materialize and rose right up before us to the full height of the other. The two stood there for a while under the same veil, then separated, and the one that first came out went back into the compartment she came from, and the newly materialized form went into the other. That form seemed

to dematerialize as it went in. Then the form again came out of the side, where the medium was, waved and raised her veil as before, and up rose a man in dark male attire. The forms then separated, the first going back into the compartment she came out of, and the male form going to the other, but dematerialized before getting in. This was a very light seance, so light that shadows were distinctly cast, and any person in the room could be distinctly recognized. These materializations were within three feet of some of the members of the circle. At this seance other forms came out of both compartments, and so many things occurred that we could not think of enumerating them all.

At the seance held on the evening of June 3rd, forms were materialized in the same manner as before, within less than three feet of members of the circle, and when it was quite light. Several hands at a time swept up and down the curtains, and forms came out of both compartments at once.

During this seance Eunice asked Mr. Newton to come into the cabinet and stand against the netting and hold the hands of the medium, saying that Mabel (a spirit that had materialized there before) said she would try and materialize while he was in the cabinet. He went in and held the hands of the medium as requested, and while there in the cabinet a spirit form materialized in the same compartment and came out into the room, clothed in white drapery, and spoke to Mrs. Spikes, one of the circle, who walked up and took her hand and spoke to her, and then the form went back into the same compartment and disappeared. After that Mr. Newton came out. That spirit materialized there by Mr. Newton, and the compartment being small the drapery as it was materialized necessarily touched him.

That proves to us a positive certainty that there is such a thing as materialization, and that the form that appears is not always the medium, although that was proved to us before by the materialization of forms right there in the room.

Of course the rest of us have no personal knowledge of just what occurred in the cabinet while Mr. Newton was there, but as he describes it, standing with his back to the netting he took both hands of the medium in his; her hands immediately became rigid as if she was in spasms, and she seemed to be in pain, moaning slightly. Eunice commenced talking to him, but some singing outside prevented his understanding her. He then felt a gauzy drapery about his shoulder and face, and then a hand was placed on his forehead and passed gently down his face, and then the curtains parted, revealing to him a beautiful female form arrayed in a gauzy white material, which came out into the room and spoke to a gentleman in the circle, who stepped up to it and took it by the hand and spoke to it. As the form passed out of the cabinet the medium arose, seeming to be under the control of a powerful spirit, who forced her and Mr. Newton out of the cabinet into the room, showing the medium, with Mr. Newton still holding her hands. Then Mr. Newton let go her hands, and she went back into the cabinet. He did not, as he says, let go of her hands from the time he went in until he came out with the medium, after the materialization.

Father Ballou, the controlling spirit, always spoke to us at the close of each seance with kind words of advice and encouragement, thanking us for the opportunity given them to thus manifest their spirit power, and invariably before bidding us "Good night" would request us to sing "Nearer, my God, to Thee." One evening he spoke as follows:

"Dear friends, we thank you for the pure aspirations you have brought here this evening. We feel that we are masters of the situation and will be able to satisfy you of the truth of materialization. We ask you to look well within your own hearts. The kingdom of God is within you and we unto him who looking therein finds it not."

On the evening of June 6th, at the last seance held, hands and arms reached out of each compartment of the cabinet at the same time, and at least twice while a spirit form was out in the room, and forms came out of both compartments. Forms of different sizes came out of the left or empty compartment during the evening, returning to the same, usually dematerializing at the entrance of, or just on entering the cabinet. Two forms materialized and dematerialized during the evening in the corner of the wall in front of that compartment. During the evening Eunice seemed to be dissatisfied, and very much annoyed by the presence of an Indian child spirit, one about her age and size, called Blue Water, who controls or attends Mr. Copeland, a medium who was there; and Blue Water through her medium at one time excitedly resented what Eunice had said. Finally Eunice said, "They are going to let Blue Water materialize and I am going to get out of this cabinet." And she immediately came out in a materialized form, clothed in white. She had no sooner got past the curtain when Blue Water also came out dressed in Indian costume, with beads, head dress, and dark red clothing. Eunice seemed to jostle her as she came out, and then immediately stepped inside while the little Indian maiden walked out into the room, which so excited Mr. Copeland that he jumped right up and seized one of her hands, and put his other hand on her hair on the back of her head or neck, expressing his delight, saying he had never seen her materialize before, etc., etc. She quickly returned to the cabinet. Eunice had considerable to say about it afterward, stating that

Blue Water had to have long black hair materialized for her, and would not go without it, and that it nearly exhausted the medium, but that she, Eunice, half the time did not have any hair at all.

During the evening Eunice said the chemist was about to try an experiment to see whether he could materialize a form outside of the cabinet while the medium was out in the room; that he could not do it by himself alone in the light, but wanted to see if he could not do it in the light by or through the aid of the medium. She said he was going to have the medium go out into the room, and she then asked Mr. Copeland if he could not stand up a little while and let the medium have his chair. He said certainly, and placed his chair in the centre of the half-circle, and she told him to take hold of the medium when she came out and hold on to her and see that she did not fall. The medium then came out, and Mr. Copeland took hold of her and helped her to a chair, and stood behind her with one hand on her shoulder, holding her by her dress. She bent forward, clasped and unclasped her hands, reached out as one would paddling in the water, bending her head several times nearly to the floor. Two or three times she put her hands on her head as she bent forward, and passed them down toward the floor as one would in making mesmeristic passes. Soon a little white gauzy substance, about the size of a large bowl, appeared just above the floor, which soon enlarged to about the size and shape of a man's hat, and then raised up in the form of a child, and then almost in an instant rose up to the size of the medium, a full form,—head, face, arms and clothing! The spirit form as it stood by the side of the medium was slimmer, and about two or three inches taller than the medium. The clothing of the medium was black, while that of the spirit form was white. Mr. Copeland, who was close by the form, standing by its side, said that the face was perfectly beautiful. The materialized form then went into the cabinet with Mrs. Wells. Eunice said that such a manifestation was very hard on the medium, and greatly exhausted her.

There were many other important manifestations not mentioned in this statement, but what we have stated are sufficient to prove, to us at least:

1. That materialization is true.
2. That when a spirit form is out it is not always the medium.
3. That spirit forms can and do materialize and dematerialize in the light.
4. That matter can be passed through matter, or that material substances can be and are, by the spirits, dissolved and restored to their former condition.
5. That spirits can and do move ponderous bodies.
6. That clothing, drapery, and other articles can be materialized by the spirits, and that they are so materialized and produced at materializing seances.
7. That Mrs. Wells is a genuine materializing medium, and that viewed in the light of what we have seen at these seances, what appeared at the seance of hers some months since on which the charges of fraud were based, was no evidence of fraud whatever.

After the close of the last seance, Monday evening, June 6th, the members of the circle who had attended the seances, united in presenting to Mrs. Wells a gold watch and chain as a testimonial of their gratitude and appreciation of her merits as a medium. On the inside of the case was the following inscription: "Testimonial from Test Committee to Mrs. E. A. Wells for her complete vindication as a medium for the materialization of spirit forms." New York, June 6th, 1887. Mr. Newton made the presentation speech as follows:

"Mrs. Wells: It gives me pleasure to present to you, in behalf of our Committee, this case with its contents, as a slight expression of our appreciation of your services to us as an instrument, so attuned as to respond to the delicate influences of the inhabitants of the unseen world."

"We also desire to thank you most heartily for your kind and patient submission to all the conditions we have seen fit to impose, as well as for your cordial cooperation with us in our search for the truth. The results have been so astonishing, and of such a far-reaching nature and import, that we can find no language to give adequate expression to our feelings."

"Accept this with the kindest and best wishes of us all, and may you live long to serve your kind with such food from the world of spirits as it has been our good fortune to receive, in the sincere and heart-felt wish of all who have been connected with the series of experiments."

To which Mrs. Wells responded as follows:

"Mr. Newton and others: You have taken me by surprise. I hardly know how to express my feelings on this occasion. I am wholly unprepared to find words that would do justice to your magnanimity and thoughtfulness at this time, and I can but assure you it is worth more to me than gold to know that I have the honor of your good opinion, and have been an instrument in the hands of an invisible power through my material guides to convince you of the truth and facts of materialization and transfiguration. And I thank you all more than words can express, for this beautiful and valuable testimonial to my medial powers, and I shall be ever thankful that you, worthy strangers to me, so kindly consented to give me an opportunity to prove my genuineness as a medium for full form manifestations under strictly test conditions, fully under your own

(Continued on Fourth Page.)

The Blue Laws.

BY FREDERIC MAY HOLLAND.

This name seems to have been first used of the early settlers of New Haven, some of which are spoken of under this title in the General History of Connecticut, by Rev. S. Peters, a Tory refugee. The little book, which was first published in 1871, and has been recently reprinted, is very readable, but by no means trustworthy. Peters proposes to give extracts from enactments which were never allowed to be printed, and which were properly termed blue laws, i. e., bloody laws, for they were all sanctified with excommunications, confiscation, fines, banishment, whipping, cutting off the ears, burning the tongue and death. "Similar laws still prevail over New England as the common law of the country," adds Peters, who undertakes to "give a tolerable idea of the spirit which pervades the whole," by stating forty-five of the enactments of New Haven. This colony, it should be noticed, was not united to Connecticut until 1665; and its first code was avowedly based on the Bible, so that the edition of 1660 is as full of references to texts as any catechism.

From this code and other records, it is plain that Peters was right more than half the time. Of his forty-five blue laws twenty-four, at least, were substantially in force. Among those that must have been peculiar to New Haven are the following: "The judge shall determine all controversies without a jury." "A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction." "If married persons must live together or be imprisoned." Then there are others, common to New Haven and other colonies at first, but gradually modified; like those which allowed only church members to vote or hold office; which made conspirators, Quakers, adulterers, and men-stealers liable to be hung, and liars to be whipped; and which provided that "No gospel minister shall join people in marriage," that the "Sabbath shall begin at sunset on Saturday," and that "No man shall court a maid in person or by letter without first obtaining consent of her parents." This statute was often enforced in New Haven. On May-day, 1660, a special court, whose record may be found in the Blue Laws of Connecticut, by Silas Andrus, was held by Governor Newman to try Jacob M. Murline and Sarah Tuttle. The girl had made some jokes too much like those of Shakespeare's heroine, to Jacob's sisters. Then he came in, snatched up her gloves, and refused to give them back unless she would kiss him. This she denied having done; but the sisters testified that she had; and the governor decided that she was guilty. She did not deny that Jacob had kissed her, or that they had sat side by side for nearly half an hour, with their arms about each other, and his sisters looking on. Her father charged Jacob with trying to inveigle her into marriage; but she denied it so firmly as to save him from punishment for his crime. Jacob, on being asked "whether his arm was about her waist, and her arm upon his shoulder or about his neck," said "he never thought of it since," "for which he was blamed, and told he had not laid to heart as he ought." The court further decided that "his carriage had been very corrupt and sinful, such as brings reproach upon the family and place." Sarah was scolded by the governor, until she "professed that she was sorry she had carried it so sinfully;" and the criminals were fined twenty shillings each, at a time when the most skillful workmen were forbidden by law to earn more than two shillings a day.

Peters does not mention this last statute, nor that under which Jacob and Sarah were fined, as I suppose, namely that he enacted the same month, to punish all persons who "meet, or company together in any kind of vain manner or unreasonable time, whether by day or night, to mispend and waste the precious talent of these gospel seasons of grace," etc. This statute of May 30, 1660, also forbids "corrupt songs and foolish jesting," "mixt dancing," "immoderate playing at any sort of sports or games, or mere idle living out of an honest calling industriously, or extravagant expenses, by drinking, apparel, etc." as is mentioned in Hoadly's "New Haven Colonial Records," pp. 336-7. After New Haven became a part of Connecticut, a fine of twenty shillings was imposed on any one who should play at cards or backgammon, or suffer it to be played in his house; and enough of this hatred of amusement remained in 1849, to cause all dramatic performances, exhibition of trained animals, etc., where there was a charge for admission, to be prohibited under a fine of \$50. One of fifty cents was incurred in 1808 by absence from church, or failure of the parent or guardian to inflict punishment, in the presence of some officer, on any child under fourteen who broke the Sabbath.

Some of the worst laws which New Haven took from the Bible are not mentioned by Peters, namely those to inflict death for worshipping "any other God but the Lord God;" "witchcraft," "willful or obstinate denying the true God, or his creation or government of the world," or uttering "any other blasphemy of the like nature;" manslaughter committed "suddenly in anger or cruelty of passion;" attempt at murder; or profaning the Sabbath "proudly, presumptuously and with a high hand." This last statute was peculiar to New Haven; and so was that by which maiming others might be punished, "eye for eye, tooth for tooth, hand for hand, foot for foot." Witches were hung there as well as at Hartford; "a stubborn and rebellious son" of sixteen, might be put to death in either colony; and Voltaire, Holbach and Diderot might have been hung in Connecticut, where blasphemy was a capital crime until 1784, when the penalty was reduced to forty stripes on the bare body, and one hour in the pillory. In 1673 it was decreed, that adulterers should no longer be hung, but have the letter A branded on their foreheads with a hot iron. New Haven burglars were to be branded on the right hand with B. Each of these infant colonies had a fine of five shillings for every absence from church; and whoever interrupted the preacher in Connecticut, or charged him falsely with error, had for the second offence to "either pay five pounds to the public treasury, or stand two hours openly upon a block or stool four foot high, upon a lecture day, with a paper fixed in his breast written with capital letters, AN OPEN AND OBSTINATE CONTEMPT OF GOD'S HOLY ORDINANCES, that others may fear and be ashamed of breaking out into the like wickedness."

It was ordered at Hartford, in 1676, that all heads of families who obstinately neglected "reading of the scripture, catechizing of children, and daily prayer, with the giving of thanks," should be "dined, or punished, or bound to good behavior, according to the discretion of the case." Both New Haven and Connecticut forbade any man to live alone, or any family to take a lodger without leave from the magistrates. A license from the legislature, as well as a certificate from the

doctor, had to be procured before tobacco could be used by any one under twenty, or by any one else who had not formed the habit. This was voted at Hartford in 1647, when it was also ordered: "That no man within this colony, after the publication hereof, shall take any tobacco publicly in the streets, nor shall any take it in the fields or woods, unless when they be on their travel or journey at least ten miles, or at the ordinary time of repeat commonly called dinner, or if it be not then taken, yet not above once in the day at most, and then not in company with any other. Nor shall any inhabiting in any of the towns within this jurisdiction take any tobacco in any house in the same town, where he liveth, with and in the company with any more than one who useth and drinketh the same weed." This ordinance, like that of 1659 against "disordered meetings of persons in private houses to tipple together," and that of 1673 by which young persons and servants were not to meet together in the streets or fields or in any house "after the shutting in of the evening," without consent of their parents or masters, shows the same ascetic principle as the punishment of Sarah Tuttle. When I consider, farther that ships were forbidden in 1673, to set sail out of any harbor in Connecticut on Sunday, I am inclined to think that Hinman, who was Secretary of Connecticut for seven years, may have had some authority for inserting in his "Blue Laws of New Haven Colony," in a list which is otherwise undoubtedly correct, the following enactment, apparently taken by him from the original records: "If any man shall kiss his wife, or wife kiss her husband, on the Lord's day, the party in fault shall be punished at the discretion of the court of magistrates," P. 130.

Neither this, nor any other of the laws mentioned in the last paragraph, is given by Peters. So it must be said, that his picture is not on the whole any bluer than the reality, though he does put much of his paint in wrong places. For instance, he says that criminals could be tortured at New Haven, which seems to have been only done at New Amsterdam while under the Dutch. What he says about hanging Catholic priests is more nearly true of the New York law of 1699 than of that of Connecticut. He was undoubtedly in error though I think innocently, when he charged New Haven with forcing every voter to swear, "that Jesus is the only king," and ordaining that: "No one shall run on the Sabbath-day or walk in the garden, or elsewhere, except reverentially to and from meeting;" "No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath-day;" "No woman shall kiss her child on the Sabbath, or fast-day;" "No one shall read Common-Prayer, keep Christmas or Saint's-days, make mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and Jesus-harp;" "Every male shall have his hair cut round according to a cap."

This last law however, is still enforced by public opinion in all civilized lands. Even the most conservative and aristocratic gentlemen have become Round-heads. Some of the other precepts just quoted were observed in Connecticut families when Peters lived there; and the Legislature of Massachusetts is now deliberating whether it will do to let barbers cut hair or shave on Sunday, or make it legal for milk to be delivered, for prescriptions to be put up, for horse-cars to run, for dispatches to be sent by telegraph or telephone, for newspapers to be sold or printed, etc. Among other questions now being agitated in Boston is the propriety of abolishing the statutes against Sunday travel and Saturday evening amusements. The general blueness of our Sunday laws is seldom realized; but a full and accurate account of the various statutes in the different states and territories will be found in the *Outlook and Sabbath Quarterly*, for last January, which may be procured from Alfred Center, N. Y., for twenty-five cents per copy. That author has been able to collect later information in some cases than I gave last fall in *The Index*. Indiscriminate prohibition of Sunday amusements seems to be established in Connecticut, Maine, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, Pennsylvania, Rhode Island, South Carolina, Vermont and Wisconsin, beside restrictions of various harmless pastimes in every other state, except California, Colorado, Florida, Georgia, Louisiana, Virginia and West Virginia. Special laws against theaters have recently been passed in Nevada, New York and Maryland, and the permission to deliver ice was repealed in this last State in 1886.

The worst of our Sunday laws is not to be found in the statutes of any state, or territory. It is the decree, every where sacred, of Mrs. Grundy, forbidding any one to amuse himself in public on Sunday. Driving, for instance is permitted, because no one can be sure that it is wholly for amusement. Lawn-tennis, which is much less noisy and throws no needless labor upon animals, is utterly out of the question in good society; as are dancing, archery, private theatricals and picnics. Card-playing is played secretly, but card parties are under the ban, which falls with peculiar severity upon all amusements which may be enjoyed by the poor. There is no need to say much against other Sunday laws, until this unwritten one is reformed thoroughly. When the duty of taking healthy amusement on every day in the week, and encouraging the poor and overworked to get the recreation they need peculiarly whenever they can, becomes fully recognized by public opinion, there will be little difficulty in getting rid of the last of the blue laws.—*The Open Court*.

Sunday School Lesson.

BY HUDSON TUTTLE.

Dr. Withrow had the last talk at the teachers of the Sunday-School Convention lately held in Chicago. He had a grand opportunity of giving them a method of instruction which they could carry home and apply, lifting them, and through them their classes, out of the old worn rut they have so long followed. He, however, only deepened the rut, and sent them away with an interpretation of his text, which sounded more of the times of Cotton Mather than of Beecher. His lesson was from Exodus xvi. 4-12, being the story of the manna and quail. God sent the quail and manna to show his power to feed the whole multitude. But when they abused his favor, he took away the manna and punished the people for their disobedience.

The lesson to be learned was that God was ever endeavoring to reward those who obeyed his commandment, and when he punished it was because the people rejected his laws. He demanded implicit obedience. A broad and comprehensive exegesis of the Bible, such as is given by its most learned students, and those who are its true friends, so far from taking the stories of the manna and the quail, or Jonah and the whale as historic facts, understand them as the folk-lore

of the Semitic race, belonging to the age of myths preceding history. With such an interpretation these stories become pleasing to the imagination and of profound interest.

The story of Jonah's gourd, in constantly changing form, has been told by mothers to their children for thousands of years, and the mothers of to-day repeat it in the form of Jack and the bean stalk. The wonderful child has been delighted with the tale since the pyramids were young, as it was told in Chaldean, Assyrian, Aryan, Greek, Latin and many modern tongues. It is a strange change after the child has been regaled with the story of the bean stalk growing up to the house of the giant, to relate the story of the gourd to the grown man as a fact, and enforce belief by an appeal to the sacred inspiration of the book.

After reading the Solar myths of the Egyptians, Assyrians and Hindus, and the exquisite forms they assumed in the Grecian mind, of the darkness devouring the light, the night the day, and the return of the sun from his winter's journey, one is ready to see in the swallowing of Jonah by the great fish, one of the chameleon forms of this time-old story. Thus read the story of Jonah, instead of being a butt for the ridicule of an Ingersoll, whose shallow criticism goes no deeper than the word, and a stumbling-block for many an honest believer, becomes replete with interest, and a revelation of a history antedating the written page.

But Dr. Withrow knows nothing about any interpretation, except that of the written word literally taken. He is a striking illustration of *atavism*, by which is expressed the fact that sometimes offspring go back, as it were, far up the stream of heredity, and take some quality that has been latent for many generations. Dr. Withrow is one who was born a century ago, but just now awakened. He knows of nothing outside of the infallible book, and cares for nothing. His god is an autocrat on the throne of the universe, and man a puppet to dance to and for his sovereign pleasure. That such a man should come to the front to give the last words of instruction in Bible study to a class who were going forth to multiply his teachings a thousand fold is a sad commentary on the material at command.

How long shall the Bible be interpreted after the manner of the village peddler, rather than the broad methods by which scholars read all other literature? So long as it is, there will be misunderstanding, antagonism, credulous book worship on one side, and irreverent scoff on the other.

Berlin Heights, Ohio.

For the Religio-Philosophical Journal.

UNITARIANISM.

BY AGNES CHUTE.

Part Third.

The Eastern Unitarians, seeking the drift of their Western "folks" into a reckless license, have been for years much worried to know how to manage them, so as to get them back upon a safe working basis. There is not much field for Unitarianism in the old East. Society and religion have crystallized there. The West is the natural field for the Christian revelation. The money of the Unitarian body is in the East. The body wants to do missionary work with its money. But what can it do in the West with this Conference of Western churches coming together and declaring more and more plainly year after year, that they will have no test of membership; that they will take into full fellowship anything and everything that comes, nor seek to know if it be clean or vile or ask of it promise for the future?

Several years ago the leaders among the Eastern Unitarians, after anxious consideration of the matter, sent a man to preach in the University town of a Western State. This man had nothing in his past to recommend him, save that he had been a very orthodox trinitarian minister. He was a failure, however, as a trinitarian, and when he started out of his original pasture he became reckless, and broke into the field of materialism. He appeared for a short time as a lecturer upon anti-church themes. He was the eulogist of Thomas Paine, and sought the fellowship of the iconoclasts of the country. But he was no more successful there than he had been in the trinitarian pulpit. He was getting into scant pasture and jumped the fence again, this time breaking into the Unitarian winter wheat. There he set about making himself "solid" with the money-givers in the East, while he sought the field of labor well removed from their personal supervision in the West. He is no more successful as a Unitarian minister than before, but he has an eye to the fact that the Unitarian body East desires to work in the West and will make a well-paid agent of whoever can control Western Unitarianism and guide it in harmony with the wishes of the Eastern party. This trinitarian materialistic Unitarian set himself to work to bring about that harmony, and secure the coveted position of Western Secretary of the A. U. A. He worked cautiously among the clergy of the Western Conference, and in 1884, secured for himself the secretaryship of that body, turning out J. L. Jones who had held it for many years. Secure on the throne, as he thought, he at once constructed for himself a private office, and began the work of buttonholing the "brethren" into his service. He constructed an image of clay which he called "atheism and agnosticism." He opened war on his mud man. He said he "had atheists in his own church and had no objection to them as laymen." They were objectionable only when they were in the pulpit. He tried to make the clergymen of the Western Conference believe that there were atheists and agnostics among them who should be torn out root and branch.

But they didn't see it! They claimed to know as much about Unitarianism as he did. Some of them had grown gray in the harness; others had been Unitarians more years than he had been months. They did not take kindly to this interference on the part of a man who had been scooting all around the horizon to find a profitable quarter in which to blow his own horn. But he couldn't read the signs, and in 1885 attempted to commit the conference to a cast-iron resolution of "Christian Theism." The attempt was foiled; yet in charity for sitting down on him, they made him secretary again. An odd year he worked hard to secure a following that would enable him to capture the conference at its next session. That came in the spring of 1886 at Cincinnati. There he made a persistent effort to incorporate the name of God in a definition of the purpose of the conference, but failed by a vote of ten to thirty-four. There was not an atheist or an agnostic opposing him, not one. The men who defeated him were as far above him in their conception and worship of God as he was above a savage, yet they said they would not have any dogmatic fence around them, and they would not bar out anybody on account of his theological or even anti-theological beliefs. But notice was given them that at the next annual meeting an effort would be made to adopt some kind of declaration of the object of which should be to give as nearly as practicable a definition of the position of the conference, and a statement as to what Unitarianism is.

Did they elect the disturbing element again out of charity? He couldn't warm up in that bosom any more! But he was no sooner "left" than he gathered his routed forces as a hen gathers her chickens when a hawk sails by, and formed a new body known as the Western Unitarian Association, the object of which was to destroy the Western Conference by creating a stampede of its churches. Then began a war that for covert hypocrisy beats anything on record. The disturber had fortified himself with a paper which he had been running in opposition to *Unity*, the organ of the Western Conference men. He used that sheet to keep up a continual attack on the Western Conference leaders. His articles breathed malice often and yet he was obliged to write in respectful terms about those whom he hated. The *Unity* party met him at every point, exposed his fallacies, corrected his misrepresentations, and pursued the even tenor of their way. The new organization struggled through the winter and finally in despair of doing anything itself prevailed upon the Eastern body to send a committee west to confer with the officers of the Western Conference, and if possible, obtain harmony. Such, at least, was the ostensible purpose. The real aim of the movement was a plan by which this man who felt it his duty to take care of God should get the Western Conference to take such action as would force the Eastern body to drop it, and affiliate with the new organization. A meeting was held early in May of the present year. The Eastern men met the officers of the Western Conference in Chicago, told them that they felt as though they were bound legally to spend their money, the funds of the A. U. A., only for the spread of "pure Christianity," and wanted them to agree that while they could not limit their fellowship by any "dogmatic test," they would do their missionary work on "the basis of Christian theism."

The majority of the officers of the Western Conference declined to make such a pledge on the ground that none were entitled to define "pure Christianity." The Eastern men then attempted to obtain from the officers of the Western Conference a promise that the conference would give up the missionary work entirely to the control of the Eastern body, or its representative, who was to be presumably, the unparalleled disturber who was so anxious about God. This, too, they failed to secure, and went home as empty handed as they came. The disturber who had jumped from orthodox into materialism and sung Paine's praises to the anti-theological party, and then had scaled the garden wall, and dropped into the strawberry bed of Unitarianism ostensibly in the interest of God, but really in his own behalf, had at last succeeded in bringing about a refusal of the Western Conference to be guided by the A. U. A. One step more and the long-coveted prize would be in his hands. He must masquerade in an apparent attempt at harmony at the next meeting of the Western Conference. What occurred there comes next.

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Medical Legislation—Healing Without Drugs.

To the Editor of the Religio-Philosophical Journal:

Your very able and justly sarcastic editorial upon "Medical Legislation" a few weeks since, aroused my interest again in the fates of the varied systems of healing now being practiced so largely and so successfully all over our land,—their success alone leading to the measure for their restriction. Monopoly is not the law, but rather the usurpation of all the rights and privileges under the law, and those fanatics and bigots who aim to govern the people by medical legislation are only seeking self-aggrandizement through a self-imposed tribunal. To assume that only such as study under the guidance of these self-constituted judges of the needs of human flesh are competent, is a wheel within a wheel, which leaves to the citizen no choice. The wheels of the gods grind slowly," but none the less surely is there progression in the rank and file of that vast army of workers for the amelioration of human suffering. The pendulum of materiality had swung its full length, when, in its rebound, the world was shaken by the sound of a spirit gun. What more natural as a sequence to the dominion of matter than the present craze for the dominion of "mind." One extreme rarely fails to follow another, and as it has ever been so, it is reasonable to suppose it shall ever be, as "history repeats itself." Out of these two extremes will naturally flow a happy equilibrium, which will remain as a rational and practical advance upon either of the other extremes.

In order to satisfy myself of the merits of these new systems I made bold to call upon several of their exponents, beginning with the so-called "Christian Scientist." Here were those who recognized in man no pain, no sickness, no disease and no sin—all mind—and by restoring the mind to its normal estate all sense of pain departed; truly megalomaniacal as sense of pain has swung clear over the line, yet in justice to them be it said, those who testified to their merit was legion. The sick are healed and none can gainsay it. Then came the magnetic healer, who believes not at all in Christian science, nor yet in materia medica, but that healing is a divinely appointed gift, and the happy possessor need never err in his ministrations if duly or directed by a "guide," or a "spirit doctor," or mayhap an "Indian chief," and here, too, were marvelous illustrations of healing, and were many advocates to the principles. Not satisfied with the premium put upon ignorance of the human system by the Christian Scientists, nor yet with the passivity or automatic methods of the magnetic healer, I searched for one who combined a knowledge of the human system and its needs, with an equal knowledge of these methods of cure already investigated, by which so much good had been wrought.

Through inquiry I was directed to Dr. L. A. Priest, of 237 Washington Boulevard. If you will permit me, Mr. Editor, I will record my visit with the urbane and affable doctor: "Well, doctor, I called to inquire your opinion of medical legislation. Does it disturb you?"

"Not at all—not at all! Any measure which interferes with the individual rights of a citizen will never be sustained; therefore, this must fail."

"Upon what do you base your assurance?" "Upon the Constitution of the United States. It is the privilege of all men to worship God according to the dictates of his own conscience, and he who said 'preach the gospel to every creature' also said, 'these signs shall follow them that believe; they shall lay hands on the sick, and they shall recover.' I

simply fulfil the command of the founder of Christianity."

"Ah, then, as you use your hands, are you not more properly speaking a magnetist?"

"Not altogether. I studied Christian Science in Boston with one of its most popular teachers, and as much of the theory as is rational I use and endorse fully. Why, the Christian Scientist should combat the use of the hands I never could understand, and in that regard they are blind to their own need and their patients' interests, for magnetism is an important adjunct."

"Then you use both the mental and the magnetic?"

"Yes, sir, and experience teaches me that the combination is a perfect system of healing."

"Can you tell me of some of your cures in Chicago?"

"Yes, sir, with pleasure. I have just dismissed a case of great interest and import. A Mrs. R., upon whom some of our most eminent physicians had decided to operate for tumor, first acquainting her with the fact that she might not live through the operation, but that death was inevitable and the operation the only hope. She was almost helpless when she came to me three months ago, and so large as not to be able to sit in an ordinary arm chair. After the third treatment there was a decrease of six inches in the size of her waist, and in that same ratio she improved all over, nature being restored to action where for months it had been dormant. She is now perfectly well and able to resume her duties, and is washing and ironing as many days in the week as she can get it to do."

"Have you ever had a case of consumption?"

"I have one case in mind of supposed consumption, which proved by Mrs. Priest's diagnosis to be malaria. A young man who, two years ago, was pronounced a consumptive by the best physicians in Minneapolis, a Mr. S., now residing and doing business here. He was so ill as to despair of living, but a few months at most. After a few treatments the liver was stimulated to greater activity and profuse and frequent action of the bowels followed for about three weeks, during which time his appetite gained constantly and he also gained in flesh. He is now perfectly well and at business daily."

"Have you any specialty?"

"Well, no! I am almost universally successful, though I have sometimes thought my success was almost phenomenal in cases of eye trouble. A lady, a Mrs. S., of—Ave., came to me for an injury to the eye, having been struck by some substance while driving. She had been for months under the care of the best oculists, both in New York City and here. She suffered great pain in the eye constantly and was forced to wear dark glasses all the time, even in the house, and not able to use her eyes at all for sewing or reading. She was relieved instantly of pain and is now perfectly well after about nine treatments."

"How about neuralgia?"

"Oh, I have a patent on neuralgia; I can control neuralgic pains in a few minutes."

Now, Mr. Editor, these are but a few of the many cases told me by these wonderful people and in justice to them all, I have selected one who combines both systems, hoping thereby to show to the world the merit of spirit healing called by whatsoever name it be, and also to record the virtues of these methods, that for future efforts in medical legislation, it may stand as a voice from the people of protest.

ED. S. HERRON.

For the Religio-Philosophical Journal.

ROCK-A-HEAD.

BY CHARLES DAWBARN.

Number One.

I was recently invited to visit a cotton mill in one of the towns of Connecticut, and I found so much harmony between labor and capital,—between the hands and their employers, that it almost seemed as if the spirit of commerce had loosened his grip, and was allowing the spirit of humanity to make an attempt to run a factory and earn a dividend. 1,500 hands were employed. Yet no discontent; and never a strike in that town of Williamsville. As much health and happiness seemed centred in those mills as this work-a-day world will permit. There was not enough of discontent in the whole region to keep a knight of labor from starving to death. But the relation of capital to labor is not my object, and I am only interested in these unusually harmonious conditions, because it was in these model mills I realized, as never before, the dark cloud through which our boasted civilization must pass in the near future.

My guide pointed with pride to the improved machinery by which, he told me, they kept so well to the front of the market, as to afford good wages and kind treatment to their hands. He recognized the fact that competition meant fierce battle; in other words, that no one must undersell them, or produce a better article.

But improved machinery claims its name from one of two results. If either turns out a better article, or supplies the present demand at a lower price; and we all know that the "betterment" consists either in doing more work with the same hands, or else in lessening the cost by requiring less labor. We hear constantly of some new grand invention of labor-saving machinery. That means every time that you have taken the worker's wage, and turned it into cunningly contrived movements of metal and wood, whereby you can do man's work with a child, or, mayhaps, without any flesh and blood at all.

So in these mills were all improvements right up to to-day. Go back but a few years and twice 1,500 willing workers would have been turning out less work than the result of which the company is so proud; yet we must keep in mind that but for other causes presently to be alluded to, there would to-day be full work for double the number of hands in that mill, if labor, human labor, were the standard of production as in our grandfather's time.

As we were admiring the various mechanical inventions my courteous guide called my attention to several new machines in which the raw cotton was passing through some of the earlier processes required to turn it into thread; and he told me that each of those new machines could do the work of four or five of the kind with which huge rooms in those mills seemed to be filled. Of course these new machines must soon take the place of the old ones, and that means either more thread, or else fewer hands will be required in that mill; and therein is the cloud which seems to me to be hanging over our boasted civilization.

There is no machine in use to-day but some improvement may destroy its value to-morrow. All machinery that does skilled work means that you have taken the brains from the workman and placed them in those forms of metal. A poorer workman can now do the work; and step by step we are creeping on to

the time when the machine, once started and supplied with power and raw material, will do its work with little aid from human hands.

An American in England has just invented a gun for the British government, which, once fired, uses its own recoil to unload its empty cartridges, reload full ones and fire them off almost indefinitely, with each bullet 190 feet behind the one that preceded it. Supply it with cartridges, and you could walk away, leaving it to go on with its shooting. Nobody would grumble if it threw a million soldiers out of murderous employment; but when it comes to a machine replacing a bread winner we have a problem of a different kind.

Let us go back a little that we may trace the winding path by which civilization has traveled up to today, and is travelling onward to-morrow. The man who first learned the lesson of steam as it bubbled and crooned its prophecies from the kettle on the hob, was a Moses preparing to lead his fellows out into a new world of power. Just coal and water and iron, and the England of today was born. The hand laborer of the old loom had to die; but there was work for the million under the new master. It seemed a glorious era, for the world was England's customer, and every balance sheet showed more and more wealth. Presently some of England's best customers began to use their own coal, water and iron; supplying not only their own need, but competing for the trade in every clime. Fierce and more fierce has grown the competition, until cheapness of production has become the one end of commerce. And that fact brings with it a lesson of import for humanity. Profits in every trade have been growing less, till to-day the garment must be made where ever labor will do the work at the least cost. A few months since I found the Germans buying cloth in England, and after paying 15 per cent duty making that cloth into cloaks in Germany, with which the British market and British customers are now supplied, whilst thousands of British operators are thrown out of employment by the change of labor.

The first effect of this national competition falls upon capital; but capital dies if it cannot earn interest; so if labor cannot be employed to a profit in one place, capital will quickly flee to another. Therefore the time is close at hand when this battle of trade must hurt labor too, no matter what combination or strikes trades-unions may enforce for self-protection.

There must come a point at which competition kills both capital and labor by exhaustion. In my next I propose to notice some of the problems that our industrial civilization must solve or die.

Woman and the Household.

BY HESTER M. POOLE.
[106 West 20th Street, New York.]

NOT ALL A DREAM.

I dreamed of a flowing river
That was fed from mountain and plain
That came like a harvest giver
To gardens and fields of grain;
Whatever it touched it brightened,
For life was within its wave;
Whatever it washed was whitened
For in it was power to save.
But I dreamed that its waves impeded
Shrank back to their little springs,
And the tide that the great world needed
Was circling in hand-breadth rings.

I dreamed that the angels planted
A vineyard of God, below,
That unto the earth was granted
The power to see it grow,
That up from her barren places
Her desert's extended scope,
Like music the echo chased
Came voices of joy and hope.
But I dreamed that the vineyard perished,
That all but its roots were dead;
For strength that its life had cherished
Like dew of the morning, fled.
And I dreamed of a holy altar
Where Truth had kindled a fire,
A light for the feet that falter
A gleam for the eyes that stare.
Its radiance faded with a glory
The dwellers around to fling;
And the earth was thrilled by the story
Of the city upon the hill.
But I dreamed that the altar tumbled;
That its glow became a spark,
That its steps and its pillars crumbled
And its dwellers around were dark.

Then I dreamed that our hearts, in union,
Went out to the children of men,
That the swell of our love's communion
The river sent forth again.
By toll of our hands united
The vineyard in beauty bloomed!
Devotion and truth, rejoiced,
The city our home illumined;
And the gift of the inspiration
That flowed through Moses' Zion's throng,
Was heard by each listening nation
And known as the new song!
Mt. Lebanon, N. Y. — Cecilia Dwyer.
(Shaker Village.)

About fifty women have this year been elected as school supervisors in Maine.

Women are employed on the staff of more than two hundred newspapers in the United States.

The Prussian ministry of public instruction has recently decided that no women shall be admitted as students, or allowed to attend lectures in any of the universities.

Mrs. Senator Sabin of Minnesota, having no children of her own, has adopted a family of nine.

Mrs. C. C. Buel is attending many State conventions in the West.

Dr. Kate C. Bushnell is in New Jersey, lecturing on the white cross movement.

Miss Frances E. Willard and Miss Anna Gordon have started on a trip to the Provinces of Manitoba, where they will hold a W. C. T. U.

In the Kansas house of representatives, Miss Anna McCord is assistant docket clerk, Miss Myrtle Swafford, enrolling clerk, Miss Nora Shaeffer, of Finney county, is postmaster.

Rosa Bonheur's famous painting, "The Horse Fair," has been presented to the Museum of Art, in New York, by Cornelius Vanderbilt.

The powerful story by Elizabeth Stuart Phelps, in the June Century, entitled, Jack, is exciting great interest in other circles as well as among temperance workers.

Mrs. Martha Tunsted, a Cherokee Indian woman of Indian Territory, and president of the W. C. T. U. of that Territory, has lately organized fifteen unions, most of them consisting of both white and red.

Mrs. Beattie White Hagar of Louisville, Ky., has compelled the State Board of Pharmacy to grant her a certificate to dispense medicines as a chemist. Although she was a discredited pharmacist the board refused to examine her, but have now been compelled to do so by the courts.

Mary Clemmer once entered into a contract to write a column a day for three years, on any subject assigned her. She never failed for a day to fulfill her task, which included every sort of subject, from book reviews and political articles to a common advertising paragraph. During the last year of this contract she received a salary of five thousand dollars.

Frances B. Phillips, M. D., the wife of a leading attorney of Bloomington, Ill., has lately returned from a year's absence in Vienna, at which place she has received practical instruction in the largest hospital in the world. Dr. Phillips had previously been graduated from the Woman's Medical College in Chicago, and had been a practicing physician for three years, so that she is at present admirably equipped for useful work among the suffering of her own sex. Mrs. Phillips is a sister of the editor of the JOURNAL. The Eye of Bloomington, in its issue of June 5th, contains a handsome engraving of this successful physician, with an appreciative sketch of her professional career.

Mrs. Kingsley of Michigan, in an address upon co-education, speaks in this way of the University of Ann Arbor:

"A professor said that the influx of so many young ladies from cultivated homes makes a social life among the students, so that their social culture and elevation through their own numbers, is a matter of comment and congratulation among the faculty. The moral influence of the girls has been very marked."

"The orator of the last commencement day, a graduate of 1857, told me that the night after his arrival he started out about eleven o'clock, to pry around among the haunts of the town, to see if the students celebrated commencement week as they used to do; but all was orderly, no convivial groups could he find. The next night he started out again with an old classmate to find their most secret haunts, but with like results. The following morning he recounted this to one of the young professors, who replied: 'Oh, that sort of thing is out of date. With the young ladies in college, the carousing has ceased.'"

"When these advanced female colleges of the East seek their professors from co-educational institutions, it is proof conclusive of the merits of such institutions, and the best educators predict that the day is not far distant when the whole principles of separate education of the sexes will be abandoned. Theoretically we have co-education, but practically it will require the united efforts of citizens, professors and legislators to bring our University to the standard which the future shall demand. The circumstances and growth of the State have necessitated in the past, a devotion to business. The spirit of mercantileism, has been the dominant principle which has swayed every individual."

It is generally a truth, applicable to one sex as well as another, that whoever cannot make money, cannot manage it when made. And it is one of the good effects of following the independent career of woman, wherever that is witnessed, that when she knows how money comes she learns how to take care of it, and can spend it intelligently.

On this point nearly every exchange contains illustrations. A western paper says that, "Not long ago the secretary and treasurer of one of the largest street-car lines in Pittsburgh was taken ill, and his daughter, who had never had any practical training for the work, undertook to manage his business. She kept the books in good shape, attended to the collection of money, paid the employees, and bought food and stock for the company. Her father died, and she had done so well in her official capacity, that the company thought the best thing to be done was to elect the girl to fill the position permanently."

The same exchange gives an account of the richest woman in South America, who lives in the capital of Chili, Dona Isadora Cousino. "Rivals the financiers of all times; she is almost as famous for her charities as for her business ability. She is one of the richest women in the world. At her husband's death he gave her absolute control of his immense wealth, and she has proved herself a veritable queen of finance. She manages her business, exhibiting great foresight, breadth of purpose, and great ability as a manager of affairs. She has a power of control that can direct and harmonize the different branches of trade and business in which she is engaged. She has a trained superintendent for each separate department. These she has the tact to pay well, thus binding them to her interests. On one farm of vast extent she has four hundred men. Every house in a village of six thousand or seven thousand is hers, and to the people of this village, and one adjoining, she pays out monthly from \$100,000 to \$120,000. She owns the only large coal mines in South America. From them she receives \$50,000 each month. She has copper and silver smelting works of great value, and a fleet of eight iron steamships. All this vast enterprise she controls and directs."

Early July Magazines Received.

THE ATLANTIC MONTHLY. (Boston.) An Ode, entitled, My Country, of more than eight pages, opens the Atlantic for July. The Water Ways of Portsmouth, is full of amusing anecdotes and interesting reminiscences of old Portsmouth; Mrs. Abby Sage Richardson furnishes a story called Dona Quixote; An Old Kentucky Home and its inhabitants, are carefully and pleasantly described; The Decay of Sentiment, is full of bright and amusing passages; W. A. Crafts contributes a paper called, Is the Railroad Problem Solved? Isabel F. Haggood has an essay on Count Tolstol and the Public Censor, and Horace E. Scudder considers The Use of American Classics in Schools. Besides these and other articles there are reviews of recent literature.

THE POPULAR SCIENCE MONTHLY. (New York.) David A. Wells opens his series of articles on "The Economic Disturbances since 1873," in the July Popular Science Monthly; Stuart A. Weld describes the present condition of the Panama Canal; Lawless or Legacy concerns those interested in life-insurance; Warfare of science with theology gives a view of the curious fancies of churchmen concerning meteorological phenomena; Human Brain-weight gives the principal facts with reference to the weight of men's brains; Isaac Kinley furnishes the geological explanation of the origin of the North American Lakes, and Grant Allen gives a sketch of Among the Thousand Islands. The Editor's Table has several discussions.

THE AMERICAN MAGAZINE. (New York.) A variable and lengthy table of contents is found in this month's issue. Z. L. White, in his article, Metlakatla, tells the story of the complete civilization of an Indian tribe on the Northwest Coast. The Rev. S. W. Culver, President of Bishop College (Marshall, Tex.), gives an interesting account of the colored schools in the Southwest. An illustrated article on Literary Life in Philadelphia, gives sketches of men and women famous in the

world of letters. A promising field of industry for women, in the cultivation of fruits and flowers, is the subject of a paper. Other articles, poems and stories add much to the interest and variety.

ST. NICHOLAS. (New York.) A patriotic flavor permeates the pages of St. Nicholas for July. The Brownies even become enthused and celebrate the Fourth at night. A Gunpowder Plot presents a Fourth of July Record in bright and clear verse; Betty's Sunday carries us back to the War of 1812; The installment of Winning a Commission is one of the attractions of the number. Frank R. Stockton follows his last month's paper, with a description of life in English Country; H. H. Boyesen commences a new Tale of Two Continents, and The Amateur Camera gives his fellow amateurs some hints. The continued stories are increasing in interest and the poems and jingles are up to the usual standard.

THE PHRENOLOGICAL MAGAZINE. (London, Eng.) Contents: Mr. John R. Whitley; The British Phrenological Association; The Coming Man; Notes on the Irish Members; How to Read a Head; Harmony at Home; Notes and News of the month, etc.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SPIRIT WORKERS IN THE HOME CIRCLE.—An Autobiographical Narrative of Psychic Phenomena in Family daily life. Extending over a period of 29 years. By Morrell Theobald, F. C. A. London: F. Fisher Unwin. For sale at this office. Price \$5. This is a most excellent work, the author assuming that Spiritualism is no longer an airy, floating phenomenon, but a fact, half-faith, much feared, but well understood; it is domesticated, it receives a "social habitation and a name," and links itself to the theories and philosophies around it, either for friendly alliance or hostile conflict. Thus understood, the various shapes it assumes the author classifies as follows:—

1. Simple phenomena; such as the movement of solid bodies.
2. Chemical phenomena; such as suspending the action of fire, diminishing or augmenting the specific gravity of bodies; modifying the solidity and interpenetrability of matter.
3. Complex phenomena, combining the characteristics of the first two; such as conveying water from one vessel to another at a distance.
4. Direct writing, drawing, or painting; pictures or writings appearing without any known human intervention whatever.
5. The appearance of spirit lights and bodily forms, and the utterance by invisible organs of audible sounds—musical, vocal, articulate, or other.
6. Spirit photography; production of photographic pictures of objects not supplied by the artist or seen in his lens; often when their photographic conditions are absent; notably, in complete darkness.
7. Mental states of infinite variety, producing interior voices or impressions; heightened periods of oratory, trance speaking, poetical or other composition, automatic writing, orderly or disorderly possession, impersonation, healing and curative gifts.

Through sixteen chapters the author elucidates in a clear and concise manner the varied facts that may be adduced from the above statements. In chapter 7 he says:

"Another still-born boy (our last) came in March, and the old wounds were re-opened. Through my sister's hand on the same day came a short message referring to it, and to a curious humming sound, which had been frequently of late observed by her, in the house when she was staying with us. The message was as follows:—

"Dewdrop is the name of the fairy darling who is now lying in unconscious slumber, in the loveliest (flower) you can imagine. Dewdrop of living love. It has never breathed on earth, but the germ will be expanded here, and the refreshment that will thus be given to the union of the spirit-and-earth group will we hope prove a stronger bond of union between you all. Another link of love. Love that has been given to us, and to you in the midst of the grand law of sacrifice by the suffering of the gentle mother, but the honored loved one: for her months of suffering will reap years of glory in the crown of motherhood. Dewdrop in our midst is the focus of fresh love. Let not your faith fall you in our power to come. (Here came the humming sound.) T. had so recently been dead. Yes, this is our visible sign promised and now begins. God be with you all. Grandmother—has the babe in her special care. It is very precious to her and to us all. Think not of the perishing casket; think only of the immortal, the unblemished, the pure gem. I will be with dear Nellie (the mother) in an especial manner. All is well. All will be well. Love from the loving group....

"Three weeks after this another automatic writing, quite unexpected, was given through F. J. T.'s hand while living at a distance, and sent on to us, and signed 'Your loving Mama.' It is as follows. 'Dewdrop is reviving and is a pet playing with us all. To me (your loving mother) he is so wonderful that I can but watch him hourly. I rejoice to find that these little fairies are truly the little ones we always thought were lost. In truth so gems of life is ever lost. He is not well named 'Dewdrop,' for even as a dewdrop did but rest in your midst, as often as unconsciously was his spirit absorbed back into the sphere from whence he came; for the spirit germ is an incarnation from the Holy Spirit sphere, and whether it is developed in the earthly body or no, it will always in the end return to the Maker God, and be with Him, His child. I saw that it is often clouded, just as the spirit pure in itself becomes begrimed with earthly evil; but the truth is beautiful, and to know that I can still be with all I loved on earth is to me a far greater joy than I would let myself believe when I was on earth. I felt the teachings of my youth, to die and be present with the Lord, should be enough; but the lower love (the love of God in Christ) is the ruling love, maintained and strengthened built up as it were—the fuller, truer love. I desire dear—to be near you. I see the desire in his heart to know the truth as to whether I am still near him: he believes it, but not so fully as he would were he able to open his spiritual perception to the full truth. I go to see dear— I cannot impress her with my presence, and this is one great use in believing in Spiritualism, even if you obtain from entering into the details of the physical phenomena the belief helps us to get to you all, and make known our presence, that we are as a cloud of witnesses around you. Your dear little N. wants much care; keep her with you if you can, for the spirit is fuller trained in the earthly sphere; this is one of the mysteries I am told, but like many others I cannot grasp yet. I laugh (here) in delight and vigor over much earth lawlessness, and found myself in the midst of my loved ones. I was a child at school. I have seen Jesus. I live in His presence as I did when on earth...."

New Books Received.

THE WORKS OF WILLIAM SHAKESPEARE. Vol. I. edited by Wm. George Clark and Wm. Aldis Wright. New York: John B. Alden.

ELECTRICITY AND LIFE: or The Electro-Vital Theory of Nature. By Edward C. Towne, B. A. Cambridge, Mass.: Chas. W. Sever.

Notice to Subscribers.

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George Bancroft contributes to the July Century a short paper on "An Incident in the Life of John Adams." Mr. Bancroft spent an afternoon in the company of the second President of the United States, in 1818, when Mr. Adams was three or four years younger than Mr. Bancroft is now.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 2, 1887.

The Bed of Procrustes.

The bed of Procrustes is not a myth; it exists to-day in a pleasant and historic town in New England. On it have been stretched five persons, during the last few months; President Egbert C. Smyth and four other professors of Andover Theological Seminary. Too long by a head to fit in between the iron extremities, they were found to be incapable of compression.

It remained to those in authority, therefore, to chop off the superfluous length, and decapitation was performed by the Board of Visitors who beheld the hapless patients bound by creedal cords which are nearly a century old. Strange to say, the decapitation was performed only upon the president, though the five professors are of equal length and deserved the same fate, whatever that might be.

The creed which bound them may be briefly stated thus: "The Bible is the only perfect rule of faith and practice and is infallible." "In its religious teachings; no man has power or capacity to repent without knowledge of God in Christ, and there is and there can be no probation after death."

The president stands decapitated remarkably well; in fact there is doubt if his head is really off or not. Two decisions are required before the condemned man can be certain of his true condition: that of the Board of Visitors and that of the Board of Trustees. The power of action rests with the trustees who are in accord with the president with one exception, while the visitors who condemn the prisoner, have no real right of executing him. To settle the dispute, the case will be taken, on appeal, to the Supreme Court.

Precisely the same views are held by president and professors who propose to clog together and open next September as usual, although the chief office is declared vacant. All the religious world will witness the final trial and its outcome with a strange interest. And this will be, not on account of its essential importance, but because of its significance as a milestone in the grand pathway of religious development.

In secular organizations clauses are always inserted in the constitution, whereby provision is made for change and growth. In the arts and sciences as well as in sociology, it is an understood fact that progress is necessary and desirable. Organic growth cannot be limited by fixed law; either law or the organism must give way by inner accretion and unfolding.

Not so in the aforesaid religious world. No matter how obsolete or monstrous the statement or revolting the doctrine, to deny or to doubt has been to call down upon the head of the offender social obloquy or gross charges of immorality. It was held, that, not only had revelation ceased, but that to the sacerdotal order alone belonged the capacity and power of translating it into plain vernacular.

Finally there arose a large-hearted missionary who dared preach to the heathen the doctrine of the possibility of probation after death. To him the passage to hades was not paved with the bones of infants; a scant span long. The merciful, the loving, the tender heart of him was not capable of believing in the condemnation of those who had never even so much as heard the name of Christ.

This monstrous heresy was summarily dealt with, and the religious bigots turned their gruesome attention to the foremost seminary in the East, the institution which supplies a portion of the country with its clerical neophytes in orthodoxy.

The decision of the Board, which has just been made, would be pitiful if it were not puerile. It is the last dying thunder of a

storm; hopeless, horrible Calvinism, which is re-enforced neither by common sense, common experience nor common humanity. That man would be a monster who should deal with his fellows as he expects the Divine Father to deal with his children. The great heart of humanity is too large and sweet and true to take it in at all. It never has; it never can. He who imagines he believes in eternal damnation is mistaken; he cannot do so and remain sane.

To attempt to crowd church communicants into subscribing to such an article of faith results in hypocrisy which is the worst kind of immorality. With great social and religious problems pressing upon Christendom for solution, with the world of thought daily growing broader and freer, it is a travesty upon the intelligence of the nineteenth century that such a trial should be possible. In the nature of things it is inevitable that creeds should grow smaller and more elastic, year by year.

Robert Collyer in Chicago.

A whilom Yorkshire blacksmith with brain and brawn enough for a dozen of the ordinary sort of smiths, a big smooth face full of sweetness and light, white hair and silvery voice, came to town one day last week. He worked here once, but not in the smithing line. He had declined pounding iron into cunning shapes, and taken to persuading men to mold themselves for higher and better uses here and hereafter. His theology was an uncertain quality and in quantity not enough to burden him, but his heart was full of love for God and man. Baptized in an Episcopal church, nurtured by a Baptist mother and just out of the Methodist pulpit, Robert Collyer could not be said to have the color of either sect tinting his mental furniture. He didn't know much about the science of theology, and cared less. He knew there was a world full of struggling souls needing kindly sympathy and assistance. For more than a score of years he worked, building himself into the hearts of the people and becoming a seemingly essential institution of the city. But one day he thought his work done here; against the protests and in spite of the tears of those who had grown to love him and to feel he belonged to them, he sorrowfully went away to the more wicked city of New York. The other day he came back on a visit. It was worth a life-time of devotion to duty to be able to justly deserve and to receive the welcome he got from his old parishioners and friends. Nobody thought of him as a Unitarian preacher, the only feeling was that a great warm-hearted man who had once been one of us and whom no time nor space could separate from our interest, was once more among us with all his old, homely, genial ways. A dinner by the Channing Club, a Sunday oration at his old church and a reception in the church parlors on the following evening, gave opportunity for him to see how closely he was still bound by the heart-strings of Chicago people, and how easily passed are sectarian bars when one holds the secret of opening them.

"The Last Spiritual Offering."

Such is the title D. M. Fox gives the funeral discourse which he contributes to the final number of the paper published by Col. D. M. Fox. Editor Fox therein announces that publisher Fox is obliged to throw up the sponge and let his *Offering* die. He has been zealously supported by Henry Kiddle who undertook the contract of misrepresenting the JOURNAL and overwhelping its editor with a disappointed pedagogue's gall. That hominal dilution, John Wetherbee, has spread over many columns his attenuated solution of spiritual slush. The venerable Thomas R. Hazard gave the *Offering* aid and comfort in his last days. Not that these Eastern helpers loved the Fox or were ignorant of his crooked career, but it was "anything to beat the JOURNAL." Alas! their hopes were fated to destruction. The JOURNAL held steadily on its course; it had never been free from the opposition of fanatics and the bitter hatred of frauds and free-lovers, and wouldn't have known how to get on with the good will of the three F's. Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond gave the *Offering* the benefit of her influence, but even this was not sufficient to sustain Reynard. Fox announces that the unexpired subscriptions of the *Offering* are to be filled by *The Better Way*, a new venture in the field of Spiritualist journalism which starts this week in Cincinnati.

In one way and another more than \$150,000 has been spent in fighting the RELIGIO-PHILOSOPHICAL JOURNAL, but without avail. All the big and little combinations and conspiracies against it have only strengthened and widened its influence; and it never stops in its forward march except now and then as in the present instance to drop a tear over the grave of a fallen foe.

Dr. Elliot Cones of Washington has been in Chicago the past few days visiting his sister, Mrs. J. M. Flower, and looking into the state of Theosophical matters here. On Thursday evening of last week Mrs. Flower gave an informal reception in his honor. Among the guests the JOURNAL representative noticed Prof. Rodney Welch and Mr. Martin of the *Times*; Mr. W. P. Nixon (*Inter Ocean*) and wife, Mr. Charles Herrold, Mrs. A. V. H. Wakeman (St. Paul Pioneer Press), Mrs. Caroline Brown, Dr. Sarah Hackett Stevenson, Mrs. C. K. Sherman and other well known representatives of local clubs, societies and the press.

Dr. N. B. Wolfe is traveling in Kansas and writing home spicy and sensible letters to the Cincinnati *Times-Star*.

GENERAL ITEMS.

Dr. H. H. Jackson, who left Chicago some years since to make his home in Cincinnati, is in town this week visiting old friends.

Dr. Dean Clarke is rusticating at South Wallingford, Vt. He lectured there the 26th ult.

Proceedings of the Society for Psychical Research, Part XI, London, Trubner & Co., is just received.

The Lake Pleasant camp meeting commences July 30th, instead of July 4th, as stated last week in "Excursion Rates to Lake Pleasant."

Geo. Knowles, secretary, writes: "The camp meeting at Delphos, Kan., will commence Aug. the 26th, and is to continue seventeen days."

The Seybert Commission have published the preliminary report of their investigations of Modern Spiritualism in accordance with the request of the late Henry Seybert. For sale at this office. Price, \$1.00.

Mrs. L. Pet Anderson, trance medium, intends to visit some of the New England camp meetings this summer, and those of her friends who would like to have her make them a call should address her at No. 30 Ogden Avenue, Chicago, Ill.

The Western Dentist is the name of an interesting and instructive little periodical published by Dr. J. W. Dennis, 319 West Fourth St., Cincinnati. Dr. and Mrs. Dennis are devout Spiritualists, and long-time readers of the JOURNAL.

Avenue Hall, 159 22nd St., was crowded almost to suffocation last Sunday evening to listen to Mrs. Foye's tests. There was not even standing room left and many were unable to gain admission. Next Sunday evening Mrs. Foye will occupy the platform again, and those desiring to witness her sance should be in their places at not later than 7:45.

Chas. De Witt of Newton, Kansas, writes: "Our spiritual organization is flourishing, and much more interest is being taken in it here than for some time past. The association is now assuming a good financial as well as social standing, and is steadily on the increase despite the prayers of creedal forces that the association be disbanded and that Spiritualism be wiped out of existence."

Miss Lucy M. Salmon has been appointed to the Associate Professorship of History at Vassar College. She is the author of "Appointing Power of the President," a graduate of Michigan University, studied history there after her graduation, has had charge of the work in history at Terre Haute, and has held the Fellowship in History at Bryn Mawr College.

We have no sympathy with mediums who practice deception, nor with spirits in or out of the body who aid them therein. Mediums who need continual watching, or who are known to supplement genuine manifestations by tricks of their own, should receive no encouragement from Spiritualists; but they should be kindly admonished of the great wrong they are doing to themselves and to mortals, as well as to the denizens of the spirit world.—Golden Gate.

The Wildwood Messenger is the appropriate name which J. Milton Young has selected for the Lake Pleasant camp weekly he is to publish and edit this year. In the interest of the camp and for the information and entertainment of campers and those at a distance who wish to know more of camp matters than can be published in Spiritualist papers of general circulation. Six numbers will be issued beginning July 30th. Price for the season 35 cents or three copies of the series for \$1.00; address J. Milton Young, Lake Pleasant, Mass.

The Examiner of June 20th, San Francisco, Cal., says: "J. J. Morse, the renowned English medium and orator, yesterday morning attracted the largest audience under the huge pavilion tent on the Spiritualists' camp ground of all those he has attracted to that popular resort. The speaker was in his happiest mood, and the control was pronounced perfect, the result being declared on all sides the most able, exhaustive and moving of any hitherto heard from him, or indeed from any trance or inspirational speaker upon this coast."

J. P. Whiting, a prominent Spiritualist residing in Michigan for some time, has been quite sick. The First District Association of Spiritualists, comprising the counties of Oakland, Macomb, St. Clair and Lapeer, at Orion Park, passed a series of resolutions, regretting that the sickness of Mr. Whiting incapacitated him from presiding over the camp meeting, and expressing the highest appreciation for his services, and also that of his wife. The resolutions are signed by Mrs. F. E. Odell, S. H. Kwell, J. H. White, Mrs. J. A. Pearsall, and twenty-four others.

Dr. Joseph Besle, President of N. E. Spiritualists' Camp Association writes: "The Lake Pleasant Association has decided to have a celebration at the Lake on the 4th of July. There will be speaking, and in the evening, fire works on the lake. There are some twenty-five or thirty families there now for the season; among them are Hon. Aug. C. Cary, of Washington; John White, of Buffalo; L. Bartholomew, of Philadelphia; Mr. Munger, of Kansas; Dr. Smith, of New York; J. Milton Young, of Haverhill; Mr. E. Terry, of California; Mr. Steel, of Hartford, and others. Twenty lots have been sold on the new grounds, and it is agreed that cottages shall be erected on them—good ones—before August first, 1888. There is some building going on there now; so you see the prospect is good for our future prosperity."

Seances with Mrs. Wells, and Review of the Wells Case by H. J. Newton.

(Continued from First Page.)

terms and conditions, after being brutally used by others upon a former occasion. I demanded a trial. I have had it, and am happy to say that the judge and jury have brought in a verdict in my favor, without a dissenting voice.

"In this connection, I desire to say that Mr. and Mrs. Newton have been misjudged by some of my friends and acquaintances, most likely from not being acquainted with the facts. They have always been to me as brother and sister, and stood by me through trials and sickness. I should be ungrateful to myself and to the cause of Spiritualism, did I ever forget their kindness to me, or to use any words but praise to their memory. They have but one aim and object in this life, and that is to do what they can for humanity and the cause of Spiritualism, and mediums have no better friends and supporters than Mr. and Mrs. Newton.

"Now, I shall always look back with great pleasure to this evening, and hold in fond memory all the members of this company with the best wishes for their future happiness and pleasure, hoping that I may meet them often on this side of life, and join them in the life beyond the veil."

HENRY J. NEWTON, MARY A. NEWTON, ERASTUS H. BENN, C. P. SYKES, A. P. K. SAFFORD, C. HOW, C. E. LUM, A. A. MARSHALL, JAMES P. COPELAND, E. OLIVER, E. MEKKRE, MOLLIE REBHARDT, E. R. SMITH, GERTRUDE DOUGLASS, SOLEDAD B. DE SAFFORD.

On Friday evening, June 10th, the Committee met at the parlors of Mrs. Wells, 322 Sixth Avenue, to sign the report, on which occasion was presented an Engraved Testimonial in a beautiful frame of white and gold. Letters were also read from Gov. A. P. K. Safford, and J. W. Storrs, the poet editor, which they voted to have printed, following the report. After the work of the committee was finished, a very nice collation was served by Mrs. Wells, and the remainder of the evening was spent socially, discussing the many and wonderful surprises and pleasures, witnessed by the committee while sitting for the manifestations during this investigation.

EX GOV. SAFFORD'S LETTER.

H. J. NEWTON AND OTHERS:—On our arrival in New York, May 25th, myself and wife were kindly invited by our old friend Col. C. P. Sykes, whom I had known favorably and well in Arizona, to witness the phenomena of materialization under test conditions prescribed by their circle. We very gladly accepted the kind invitation, and had the pleasure of witnessing four sances; at each one every precaution was taken to insure genuine manifestation without the possibility of fraud or deception, and in the efforts thus put forth, no one seemed more anxious to have the test conditions made thorough, than Mrs. Wells, and we have no hesitation in saying that the materialization of spirit forms at the sances we witnessed, was fully and fairly demonstrated beyond the possibility of a doubt.

Very Respectfully,
A. P. K. SAFFORD.

JOHN W. STORRS'S LETTER.

Birmingham, Conn., June 2, 1887.

MR. H. J. NEWTON:—Dear Sir: Having been favored with a seat, on Monday evening, May 30th, at your private test circle, held at the rooms of Mrs. Wells, I readily accede to your request that I should briefly narrate over my own signature, the occurrences of the evening, so far as I am able, though it must be premised that the marvels of the occasion were such as could only be appreciated by the eye-witness thereof.

The construction of the cabinet and its location in the sance room, I need not attempt, as that will doubtlessly be attended to elsewhere. It is sufficient for me to say that the whole arrangement was so completely barred and barricaded against confederate fraud, as well as against any simulative or pretended manifestations on the part of the medium, as to enable me to say with as much positiveness as would be possible with regard to my own actual presence there, that there could have been no confederate, and that Mrs. Wells was undoubtedly, during the whole sance, but a passive instrument in the hands of the wonderfully potent and mysterious forces that surrounded her. On examination, before and immediately after the sance, I found the cabinet framework screwed to the baseboard and to the floor, in the corner of the room and against plastered walls, with the only doorway entrance to the room barricaded with the parlor organ which was in use the entire evening. The light in the room was sufficient for a gentleman present to write out at considerable length notes of the occurrences, as well as to enable the persons present to recognize one another personally across the room.

The first manifestation of the presence of invisibles, was the whispered conversation of little Eunice, the "familiar" spirit of the cabinet, whose wise and exceedingly prettily worded remarks were very charming. Soon afterward naked arms appeared (to the elbow) outside the cabinet, and simultaneously from the extreme ends (six feet apart) of the occupied and unoccupied apartments. Then from the medium's apartment, some three or four feet square, a beautiful female figure came forth clad in pure white drapery, and after waving her arms and drapery, without any apparent purpose, in a few seconds she retired slowly to the place from which she came. This apparition appeared in a similar way several times, on one occasion taking a small flag from the mantel and carrying it across the room to Mrs. Newton, waving the same as if in recognition of the National Sabbath. It was evident, from various occurrences, all this time, that something was being in preparation a little out of the usual way; in fact a surprise. And it came. Soon afterward the same form (apparently) previously described, emerged from the medium's apartment and advancing to the front of the other, began to throw out its right arm, with its pendant drapery, in a circular form, as if gathering unseen materials to a center, the first results of which was the appearance of a white fabric, whatever it was, which gradually enlarged beneath the drapery pendant from the arms of the materialized form until the latter suddenly flung wide the arms revealed a sister form, equal in beauty and brightness, underneath a canopy of white, formed by the drapery of the first figure. It was in truth the most beautiful tableau that I ever saw. After remaining for a few seconds in position, the two forms separated, the first retiring within the curtains of the medium's apartment, and the other going gradually down in front of the other until about the size of the first white spot seen, and then slowly retired to the apartment within, without disturbing the curtains.

Immediately afterward the same form came from the occupied apartment, and after going through similar motions, a dark spot was seen to develop under one arm, until with great rapidity it shot downward and upward; the canopy was raised, as before, and under it stood, by the side of the manipulating spirit the form of a young man, dressed in dark clothing and wearing a cap, the latter exclaiming in a loud voice, "Good evening!" Both figures then slowly retired as before, except that there was no dematerialization of the second figure. Little Eunice immediately said, "That was for Mr. Storrs." When asked more particularly what the spirit said, she replied, "He said to the gentlemen from Connecticut, 'Good evening!' I am glad you are here." (Probably the last part was plain enough to little Eunice's ears, though not to those of mortals.)

A singular part of this presentation is the fact that the young man represented my son, and was dressed precisely as he appeared at a sance with Mrs. Stoddard-Gray, on the evening previous. At another private sance at the residence of Dr. Huyler, 613 Fifth Avenue, my son had promised to be present at Mrs. Wells' sance for materialization, if possible. Very truly yours,
JOHN W. STORRS.

REVIEW OF THE WELLS CASE BY H. J. NEWTON.

The object in again presenting this case to the public is, mainly, to furnish an opportunity for your readers to view it from a different standpoint than heretofore presented, based upon a plain statement of facts which occurred on the evening of the supposed exposure, as witnessed by myself and also facts which occurred at previous sances where such are related in any way to the evening in question. In so doing I shall endeavor to do justice to all parties who were witnesses and participants in Mrs. Wells' sances held at our house.

We were all, the medium included, placed in a very embarrassing and unfortunate situation. In our card to the public, we asked the friends to "kindly withhold severe criticism until the medium shall have an opportunity to throw light, if possible, upon what is now a very dark and painful condition of things."

We have no hesitation in saying that if we had left the writing of that card until the present time it would have been worded quite differently, for the light we then asked for has shined.

As a rule those who form opinions on ex parte testimony will have occasion to modify or change their views provided they are honestly searching for the truth. In our country no criminal is so bad that he is not entitled to a fair trial. The law extends its protecting arm around him or her and says, "the accused stands before the law innocent until proved guilty," and furnishes every facility for the presentation of evidence in favor of the accused; therefore justice demands that a statement be made from my point of view of this important case, in order that those interested may be better qualified to judge justly.

Mr. Wm. R. Tice became convinced on the evening in question, that gross fraud had been practiced on the part of the medium, not only on that occasion, but that the manifestations which had been presented on previous evenings were the result of trick and device.

1. He believed the cabinet was moved out so that the medium could pass from one compartment to the other.

2. When the cabinet was afterward screwed to the floor, then the medium came out in front and passed into the other compartment; when this was provided against by the nailing of a strip of light colored wood on the front of the partition over the curtain, then he believes she drew the tacks from the netting, or sufficient number of them to admit her into the other part of the cabinet, afterward re-adjusting the net by replacing the tacks. His statement has been published and the reasons for his conclusions given in detail.

I was present at every sance held at my house with Mrs. Wells as medium, and was a careful and critical observer of all that transpired, and I do not believe the cabinet was ever moved out on the carpet one inch; neither do I believe the medium passed from her compartment to the other in a clandestine manner, nor that she ever pulled a tack from the net for the purpose of getting into the other compartment or any other purpose. There were present on the evening of the so-called exposure, fifteen persons besides Mrs. Newton and myself: of these fifteen, all but two looked at the occurrences of that evening in the same light as did Mrs. Newton and myself. The entrance of Mr. Tice into the cabinet was so sudden and unexpected and so complete in every respect was the change of conditions surrounding us and the effect upon the mind so paralyzing that, speaking for myself I was entirely unable to form any rational or satisfactory opinion; everything seemed distorted and exaggerated. Such a mental condition is not a good one in which to pen articles for the public. The next morning two of the committee called at my house to take into consideration our duty under the circumstances. It was thought best to call a meeting of the committee immediately, and one of the persons present volunteered to go to Brooklyn to see and notify Mr. Tice. When we met at my house in the evening (Saturday) four of the six composing the committee were present. Mr. Tice declined to attend and we were surprised to learn from the gentleman who waited upon him that he (Mr. Tice) had already written a statement of the affair for publication and that it was then (which was before noon) on its way to Chicago; not, however, as one of the committee, and yet Mr. Tice attempts to justify himself for whatever he did because of the fact that he was one of the committee. If Mr. Tice felt that an excuse was required for whatever he did on this occasion, it strikes me he should have sought some other than the fact that he was an integral part of a committee with which he did not act. He further conveys the idea that he was expected to sign a paper at the close of the sance which had already been prepared. He misinterpreted entirely the import of what I had written. The committee, if they made a report, were to simply state what happened and under what circumstances, and what significance they attached to these occurrences.

I had written a description of the cabinet and nothing more; this was to facilitate the work to be done after the sance was over. There was no thought or suggestion that any member of the committee was expected to make a statement otherwise than as he saw it. Mr. Tice says that before signing any report he proposed to know whether or not fraud was being practiced and, therefore, took the methods which he did, in order to ascertain, and seemed satisfied that he succeeded. The majority of the committee, including myself, thought otherwise. I do not believe in that way of investigating this subject, I believe Mr. Tice to be just as

Continued on the eighth page.

MEMORIAL SERVICES.

(Reported for the Religio-Philosophical Journal by J. B. Snipes.)

Sunday afternoon, June 19th, and Adelphi Hall, N. Y. City, were the time and place for impressive services in memory of the veteran Spiritualist, P. E. Farnsworth. The principal addresses were as follows:

Mr. C. O. Poole: "Our brother, Parker E. Farnsworth, aged 69 years, departed for the spirit-land on the morning of the 12th of June, 1887. He was born in the town of Sharon, N. H., on the 1st of June, 1818. He was the youngest but one of a family of eleven children, four boys and seven girls. The parents were poor, honest, hard-working people, gaining a livelihood from farming. Parker worked on the farm, and attended the district school in the winter. He was of a strong religious nature, and when about sixteen years of age he went through the process of what is called 'getting religion,' and joined the Congregational church. As he seemed to show some talent in the way of praying and exhorting, some of the deacons of the church persuaded the father that he ought to let the boy study for the ministry. He then commenced a course of study in the High School at Fitchburg, with hardly money enough to buy his text-books. By means of teaching school in winter he was able to finish his preparatory course.

"In 1839 he was regularly admitted to Dartmouth College. In a short time his health gave way, and he left the college. He wound up his ministerial career by spending one year in the now celebrated Theological Seminary at Andover, Mass.—the President and Professors of which are now being arraigned for infamy. After that, about a quarter of a century of his life was devoted to teaching. Some of the schools where he taught were large and popular institutions, in this city and elsewhere, and during his long career as a teacher he had thousands of pupils under his charge, some of whom now hold prominent positions in society. Since 1845 he was a resident of New York.

"About the year 1852 he first became interested in the phenomena of Modern Spiritualism. For several years he devoted much time to the investigation of the manifestations. He always maintained that he received many very remarkable proofs of the genuineness of spirit communication. The manifestations which he witnessed through Mrs. Leah Fox Underhill, (the eldest of the Fox sisters, now a resident of this city) he always considered perfectly convincing, and as fully demonstrating to him the fact of individual spirit existence and intercourse with mortals. It was through the mediumship of this well-known and highly-respected lady that brother Farnsworth became a believer in Spiritualism.

"For about ten years he was the manager of the society of Progressive Spiritualists of New York. During a considerable portion of that time he was also conductor of the original Children's Progressive Lyceum.

"In 1851, while he was teaching, for health exercise he commenced collecting bills for some of the doctors of very large practice in this city. This business soon grew to such an extent that he gave up teaching, and devoted his whole time to it. He then invented a system of medical book-keeping which has since been adopted, with little variation, by nearly all the leading physicians of New York, Boston and Philadelphia. Failing to have the system copyrighted, he derived no pecuniary benefit from it.

"It is certainly a favorable comment on his business energy, skill and integrity, that up to the last day he spent in his office he had for his clients some of the same men who commenced with him over 30 years ago. His mentality and will-power were strong and unyielding, keeping him actively engaged in business until almost the last day of his earth-life, and not deserting him when his spirit left the body.

"During the past thirty years he was connected in an active and influential manner with the leading spiritual organizations and movements in our city. For nearly all that time he was a valued member of this Conference, and a constant attendant and worker. He was always one of its leading speakers, fearless and indefatigable in search of truth, and eloquent and convincing in its assertion and defence, and much of the time a faithful and valuable officer of this and other spiritual societies.

"He was a scholarly man, of fine literary and forensic power, a profound thinker, and a man of strict integrity. He always kept a 'level head,' and especially in spiritual matters. He would accept no phenomena as genuine that were not susceptible of the clearest demonstrations. For that reason he never looked with favor upon cabinet performances and dark circles in general. He took the position that phenomena which cannot bear the fullest light are worthless as evidence of the great and important truth of man's immortality.

"But a few hours before he departed, he declared that he had seen manifestations of spirit-power that were genuine, beyond a doubt, and which proved the continuity of human life, and that he waited with calmness, and without fear or dread for the great change and new birth then impending. We therefore declare, and

"Resolves: That we have ever found our departed brother in his pursuit of truth and justice, earnest, intelligent and appreciative, ever loyal to those principles as the only real and divine saviors of mankind; that in his love for, and knowledge of spiritual things he was without a peer in our association; that as an eloquent and convincing advocate of spiritual facts and philosophy, on the platform and through the press, in prose and in poetry, he was among the foremost in the ranks of Spiritualism; that in all his varied relations of life we always found him acting from his highest convictions of right and duty; Wherefore, there will ever linger in our memories delightful recollections of his noble character, his impressive voice, his wise teachings, and his cultivated influence, and we rejoice that our ardent brother enters upon spirit-life so well ripened in earthly years, in experience and in wisdom.

Mr. J. B. Snipes: "I deem it a pleasure and a duty to add a few words to the formal motion in favor of the resolution. I am not so vain as not to know that if I should attempt to weave a chaplet worthy the brow of our departed brother, I should deserve the ridicule which followed Headley, the historian, when cleverly caricatured as a little fellow standing tip-toe on the top-round of a ladder against an equestrian monument to Washington, with a long cane attempting to crown the General with a military chaplet, while able to reach his epaulettes only; but if mistaken in my feeble purpose, remember the story of the boy sent to the lawyer's office, and take the will for the deed.

"The shortest verse in the Protestant bible, less than ten letters, is, 'Jesus wept.' Why

did he weep? Not because his friend Lazarus was in eternal torment; no Protestant believes that. Not because he was in purgatory; no Catholic would admit that. Not because he had entered heaven and eternal rest; that would be absurd. It was the outward and visible expression of the inward and invisible grace of humanity, of an ardent sympathy for the bereaved. As intense pain is expressed in the bead-drops on the furrowed brow, so does a warm, deep, affectionate sympathy find its expression in tears. Charlotte Cushman, replying to an address in her honor, said: 'the heart has no speech; its only language is a tear, or a pressure of the hand, and words very feebly convey its emotions.' Science, too, tells us that tears are never generated but by sorrow or sympathy. As Montgomery beautifully expresses it:

"'T was 'founded in the world's great plan
And fixed by Heaven's decree,
That all the pure delights of man
Should spring from sympathy.'

"And it becomes us to-day to weep with those who weep—not to flaunt the dismal outer-robes of darkness and mourning, now fast fading from society and the churches, but to wear the crape around our hearts.

"It was only the day before our brother was stricken down that I asked him to attend with me an important trial now in progress, but his replies, like those of recent occasions, conveyed the impression that he was nearing the end. His words recalled Bryant's 'Waiting by the Gate':

"Beside a massive gate-way built in years gone by,
Upon whose top the clouds in eternal shadow,
While streams the evening sunshine in quiet flow
And less,
I stand and calmly wait till the hinges turn for me!

"When on June 12th, 1887, I was told that the Evening Post bulletin announced the death of Bryant, I could not restrain my tears, for I loved and revered him; and when on June 12th, 1887, it was said that Farnsworth had just passed over, the cold chill of loneliness crept over, and I wrapped the crape in double folds about my heart, and was silent. We are told that Job in his great grief sat upon the ground seven days and seven nights, speechless; and the silence of the woman who but touched the 'Man Christ Jesus,' was impressive. In the cemetery at New Haven is a mural tablet over the remains of three children of ex-President Woolsey, one of the most lovely characters I ever knew. On one end of the tablet is inscribed the names, ages, and date of departure, all within ten days; on the other, from Psalm 39, the words: 'I was dumb, I opened not my mouth, because Thou didst it.' Thunder is noisy, harmless; lightning is silent, but it kills, consumes.

"Bryant and Farnsworth had many points in common, beside the facts that both were poets, and that both died June 12th. Their natures were alike in several respects; both of New England orthodox origin; the one educated for the law, which he practised but a few years, and then abandoned for literature and journalism; the other, as Mr. Poole informs us, beginning a course of study for the orthodox pulpit, which he soon after abandoned. Both in the maturity of their intellectual vigor renounced so-called orthodox for more liberal and humanitarian views. Their sympathies were in common upon the great political and reformatory issues of the age, and in their hatred of tyranny and wrong; but if in any one point of moral culture they agreed more than in any other, it was in their intense love of truth. In over 30 years intercourse with Bryant I never knew a more conscientious adherent to truth than the author of the oft-quoted lines from 'The Battle-field':

"Truth crushed to earth, shall rise again,
The eternal years of God are hers,
But error wounded writhes in pain,
And dies among her worshippers."

"Nor have I ever known Parker E. Farnsworth to sacrifice truth to expediency, nor heard a word to justify an unfavorable comparison of him with Bryant himself. Both were men of strictest integrity, unflinching courage, and perfect truth. Bryant's closing lines in memory of his distinguished predecessor, William Leggett, are pertinent to our brother:

"The words of fire from voice and pen,
He flung upon the fervid page
Still more, still shake the hearts of men
Aid a cold and coward age.
His love of truth too warm, too strong,
For hope or fear to chain or chill,
His hate of tyrant and of wrong,
Burn in the breasts he kindled still."

"I shall long remember our last interview, the day before his fatal attack. His mind was never more clear, and his warmth of affection had suffered no abatement. He was conscious his end was near. He died a victim to ceaseless devotion to duty. His last speech here, the last of fifteen hundred or more, seemed too much for his physical strength; the sword was then cutting its way through the scabbard.

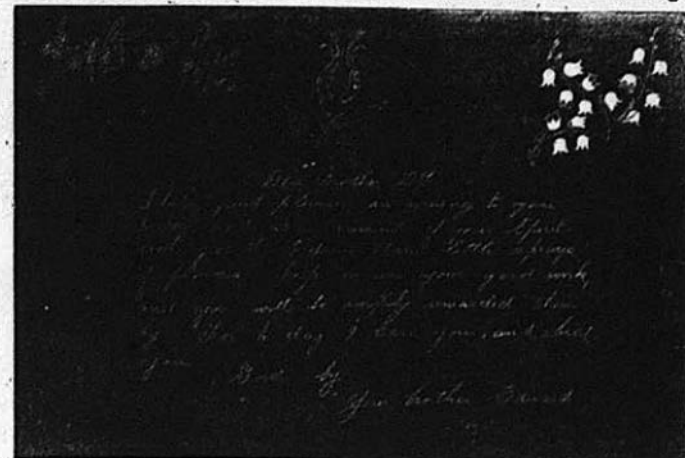
"So the struck eagle stretched upon the plain
No more through rolling clouds to soar again,
Viewed his own feather in the fatal dart
That winged the shaft that quivered in his heart."

"Another comparison may be drawn with Bryant, who made his last address in Central Park, with uncovered head under a scorching sun. When our brother delivered his last eloquent address here, in which the sentences came forth not like wreaths of sleepy mist, but in forms of living light, and of which a friend then said: 'Every word should be printed in letters of gold, I felt he was overtaxing himself, and needed rest; but as Bryant said of Schiller:

"How could he rest? Even then he trod
The threshold of the world unknown;
Already from the seat of God
A ray upon his garments shone."

"It seemed as if our brother then heard a call from the other side, like Paul, when in vision he saw a man of Macedonia, and heard him crying, 'Come over and help us;' and may not our next vision contemplate him still in the exercise of his increasing powers, a messenger from ascended ones to friends of earth, realizing that man is immortal, and eternally a fact? His last stately pace will no more be seen advancing to his accustomed place, nor will he, in his natural body, again awaken the echoes of this spacious hall with the music of his eloquence, but in its ethereal form his majestic spirit shall conduct itself in the higher sphere with a power comparable with its influence while on earth, and we yet may hear his spirit voice in strains still more sublime, in teachings more divine.

Other addresses were delivered in testimony of the talents and worth of the departed by J. F. Snipes, E. J. Newton, Dr. Weeks and Mr. Bowen, after which the resolution was adopted by unanimous rising vote, and the meeting adjourned.



Slate Writing With One of the Bangs Sisters.

To the Editor of the Religio-Philosophical Journal:

Monday, June 13th, I visited the Bangs Sisters at 22½ Walnut street to make an engagement with them for the afternoon meeting at the Spiritualists' Central Union in Weber Music Hall, and never having had a sitting with them for slate writing, and having attended only one of their materializing séances, I had a desire to test their mediumistic powers, and I must say that the result was grand beyond anything I had ever before seen. Only one of the sisters was present—the other having business down town.

Six slates were laid upon the table, with wet sponge and cloth, with which I was requested to clean them. The medium took her seat at the end of the table, and I at her left hand near the corner. I was requested to write the name of the party with whom I wished to communicate, and also four questions on as many slaps of paper, which I folded alike. First I wrote the name of my son who passed to spirit-life at the age of six years, over twenty years ago, asking him to write for me. The three other questions which were answered, it is not necessary for me to mention here. I tried to keep the first in sight, but failed, as you will see, after they were mixed. The medium picked up one, which I was quite sure was not the first one that I wrote, and requested me to hold it between my thumb and forefinger. Then it was placed on a clean slate, with a piece of pencil and held under the table by the medium with one hand, while the other was resting on top of the table. My hands were also on the table. In a moment there was writing heard. As soon as it was finished, three taps with the pencil were heard, which then dropped on the slate. The slate was taken out and the pellet of paper was still folded, as placed there. I said to the medium: "That is not the correct answer to the pellet on the slate."

She said: "How do you know, please open it and see."

I was very positive it was not the first one I wrote, but on opening it, to my surprise, it was the first one, and here is the question and answer:

Question: "Charles R. Trefry, will you please write for me to-day?"

Answer: "Yes, I am here and I am glad to have the opportunity to write to you today. Will try and write you a long letter.—Charles R. Trefry."

"Trefry" was spelled correctly, which not one in one hundred could do after hearing the name pronounced.

The next questions were concerning our meetings and the hall; two of them were answered while held between my thumb and finger, one by Winnie, and the other by Nannie, both Mrs. DeWolf's controls. Then followed many questions, asked by me, and answered by other friends, and a long communication signed by my brother, Edward Trefry, his name not having been mentioned, or even thought of during the writing. Here it is:

My DEAR BROTHER D. F. T.—How exceedingly happy I am to come to you in this grand and glorious way to-day, and give you evidence of my continued presence. I am around you always, guiding and impressing you in the road of truth and right; keep on in the road you have begun and you will reap a rich reward thereby, and we will stand by you forever. Your brother,

EDWARD TREFRY.

This was written between two slates; in plain sight, lying upon my knee, the medium holding one end of the slate with her right hand, and I the other end with my left hand. I could hear the scratching of the pencil while the message was being written, the slate being in sight all the time. Before the above message was written I had cleaned two slates, and put the pencil between them, tied them in a handkerchief and hung them on the gas fixture overhead. The room was as light as sunshine could make it. I then received another communication signed by my Brother Edward, as you will see in the above engraving; also the flowers drawn by my son, with his initials in four places. C. R. T. at the end of the slate, C. R. T. at the stem of the flowers at the left, and C. R. T. in the rosebud in the center; and on the stem of the flowers at the right, in very small letters the word "laurel" was written. This "laurel" was the best test to me, having been given to me three times,—once in Boston by W. H. Mumler, a laurel bush being drawn on a card, and also a quill pen, and signed, Charles R. Trefry. The medium was a stranger to me and blindfolded during the writing. The same test was given to me by Mrs. Beals, of Boston.

I will give the little history in regard to the laurel. I lived in Stoneham, Mass. Charley was about four years old. We lived nearly half a mile from the main business street at that time. There was a man with a traveling daguerreotype saloon on wheels, who took that kind of pictures. Charley had picked by the wayside a bunch of laurel, which he had in his hand, and wandered up the main street, and the operator seeing him alone near the saloon, called him in and took his likeness with the laurel in his hand. Going back home he told his mother he had his picture taken, and on going to the saloon we found it there as stated, and purchased it of the artist. It is still in existence in a faded condition. I understand the rosebud to remind me of a dark séance with Mrs. Mand Lord, where he brought me a rosebud, placed it in my hand, and whispered, "For you, papa, from Charley." The rosebud was taken from a bouquet in a vase in the room. The slate with the writing through the mediumship of Miss Bangs is in my possession, and I regard it as a precious jewel. It can be seen by any one so desiring.

Englewood, Ill. D. F. TREFRY.

Grove Meeting.

To the Editor of the Religio-Philosophical Journal:

Our meeting here in a fine grove was very orderly and interesting. Mrs. Woodruff charmed everybody with her clear thoughts, terse sentences and condensed wisdom. She thought cranks important factors in the world's growth. Cranks turn the wheels of progress. Every man should have at least one crank and use it, or all the wheels will stop. Dietetic cranks may help gluttons to see themselves as other see them, and become temperate. She held the audience spell-bound for forty minutes. Mr. Burdell (in conference) was anxious to know of God. He had never found any one who could tell him anything about Him, and if there is no God prayer is waste of time (and he thinks it is). Others thought prayer was a spiritual expression of reverent longings, both natural and helpful. Mrs. Denlow and her two children sang acceptably, as also did Miss Borchard from Paw Paw, whose voice is very musical and well trained. All in all the meeting was a success.

I speak at Benton Harbor the 26th, and at Muskegon, Mich., July 3rd and 10th, and at Sturgis July 17th and 24th; thence home and to Cassadaga for the 31st and Aug. 3rd. I have engaged to attend the yearly meeting at North Collins, Erie Co., N. Y., Aug. 26th, 27th and 28th.

L. C. HOWE.

South Haven, Mich., June 23, 1887.

THE GREAT TORTILITA MINES.

From The New York Tribune May 29, 1887.

Ex-Governor Rodman M. Price, of New Jersey, the California pioneer for whom the Legislature of that State recently appropriated \$50,000 to erect a monument in recognition of his public services, is in town. As a Lieutenant of the Navy, Governor Price took possession of California in the name of the United States. He has long been identified with the interests of the Pacific slope. Asked his opinion of the Tortilita Mine in Arizona, whose offices are at 57 Broadway, this city, and whose shares are about to be listed, and are attracting much attention, Governor Price said: "I am familiar with the country in which the Tortilitas are located. They are in the central and best part of the territory and in an enormously rich mining district. The company has twelve miles and owns a territory three miles long, with over 250 acres of rich ore deposits. The Tortilitas have already produced over \$150,000 in bullion. I expect to see a second Virginia City established there and another Comstock in the results of the mines. The value of the Tortilitas is demonstrated by the concentration of the ore below the water level in the two mines which are now being worked, which is the absolute test of permanency. They have a vein of ore already exposed 42½ feet wide that assays \$50 per ton, and the supply is inexhaustible. 'Am I acquainted with the management?' Yes. It is composed of reliable, competent business men of the highest standing. The president is Mr. Joseph H. Reall, president of the American Agricultural and Dairy Association, for whom I was for many months identified in the passage of the National Bismarck Law, and the vice-president is Gen'l J. Floyd King, of Louisiana, a distinguished officer in the late war, and for nine sessions, eight years, a member of Congress. The superintendent of the mines, D. F. Elmore, upon whom much depends, is endorsed by Senator Sawyer, of Wisconsin, as one of the best mining men in America, and of absolute integrity and capacity. There is a great future for this enterprise, in my judgment. I regard the Tortilitas as one of the best properties ever placed on the New York market and experienced operators and mining men coincide in my opinion; I foresee great activity in mining stocks this summer.

Recent reports in the newspapers concerning faith cures and deaths, said to have been occasioned by faith-healing or Christian Science doctrine, render particularly timely Dr. Buckley's article in the forthcoming Century on "Christian Science and Mind-Cure." Dr. Buckley is the editor of the Methodist Christian Advocate, and the author of the recent papers in The Century on "Faith-Healing and Kindred Phenomena." Among the curiosities of the forthcoming article is a "Prayer for a Dyspeptic," printed verbatim.

LADY AGENTS WANTED

We want active, energetic ladies everywhere to sell our grand good book, "Maternity," by Mrs. F. B. Burr, M. D., of the Woman's Medical College, Philadelphia. This book is just what the little mothers need. An intelligent and complete treatise on the subject of Maternity and Infancy. Fifteen hundred copies. Over six hundred pages. Twenty-eight illustrations. With out exception the most complete manual ever published. Sold by all druggists and bookstores. Price, \$1.00. Sent by mail for \$1.25. Big terms to active agents. One lady made \$54 first week; another \$25 in two weeks; another \$38 in seven days; another, with no experience, made \$11.50 in 9 days. Good agents average \$25 per week. Experience not necessary. Write quick for descriptive circulars and terms to agents. Address L. F. MILLER & CO., Publishers, 120 La Salle St., Chicago, Ill.

A PAIR OF BABIES

And a Book For Big Babies.

HIGH ART. We offer to the readers of this paper an opportunity to purchase at a ridiculously low price a pair of water-color reproductions of the most charming baby faces imaginable. The original paintings are by Ida Wagh, who undoubtedly is without a peer as a painter of ideal children's faces. These reproductions are so faithful that even artists are unable to tell the reproductions from the originals, except by close inspection. The pictures are 12x17 inches, and are printed on the finest "rough board," such as artists use for water-color paintings. The subjects of these two pictures, a pair of babies, are "Brown Eyes," one "Blue Eyes," about a year old, happy smiling, full of an expression of delight from every beholder. With these we send a CHARMING BOOK FOR CHILDREN, a large folio of 34 pages, crowded with attractive pictures and exquisite stories for little ones. The covers of this book are worth the price I ask for pictures and book; it is printed in 25 colors, and on the back cover is 18 baby faces, and is the best cover a life-size book.

I send the two pictures and the book as described. FOR 50 CENTS, postage paid, and agree to return them, and pay return postage, if the purchaser is not entirely satisfied with the purchase. The pictures of this paper show that I am responsible and mean just what I say.

DANIEL AKERMAN, Publisher, 45 Randolph St., Chicago, Ill.

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Southern Home Seeker's Guide.

The Passenger Department of the Illinois Central Railroad has just issued a neat illustrated pamphlet entitled "Southern Home Seeker's Guide" that gives an accurate account of what is being done in the way of Agricultural, Mechanical and Educational development in the South. Every one contemplating either permanent or winter homes in the South should at once address Mr. J. V. Merry, General Western Passenger Agent, Manchester, Iowa, for a copy of this book, which will be mailed free on application.

THE MICHIGAN CENTRAL is "The Niagara Falls Route" to Buffalo, New York, Boston and New England, as well as to the Mountains, Saratoga and other Springs and watering places of the East. It is also the direct route to Mackinac Island, the lakes and trout and grayling streams of Northern Michigan, Toronto and Ottawa, Sister Lakes, St. Clair, and other summer resorts. These are described in a little book, "In Summer Days," which will be sent to any address, on receipt of two stamps for the postage by O. W. Haggies, General Passenger Agent, Chicago, Ill.

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TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. Address. Respectfully,

DR. T. A. SLOCUM, 181 Pearl Street, New York.

Passed to Spirit-Life.

Passed to spirit-life at her home near River St., Ohio, Mrs. J. S. Jones, in her 69th year. She was a woman of sound and strong qualities. Spiritualism to her served the purpose of a religion. Her husband and a large family mourn their loss. They were as long as a pioneers of this valley, and their home was ever open to the suffering ones of earth.

D. W. WARD.

Born into spirit-life, May 28th, 1887, at Mount Union Co., North Carolina, John C. Butterfield, aged 64 years. Another Westside, veteran Spiritualist rests well, after an active and worthy earth life. Memorial services were held by the Spirit Community in Chicago, on the 17th of June. He was a serious and tireless charter member of this organization.

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"MATERIALISM DETHRONED."

This pamphlet by Prof. A. J. Swarts, President of Spiritual University, and editor of Mental Science Magazine, 161 LaSalle St., Chicago, is the strongest argument yet advanced against materialistic claims. Every man and woman in relation to this subject, Spiritual, Materialistic and unanswerable attitude to Truth. Every Materialist should read it and be set right. Per copy, ten cents, or five friends of Spiritualism give away. The author will send one dozen post paid pamphlets in stamps or twenty five for seventy-five cents. Other pamphlets given free with each order. If this book is "read" half the street they would proclaim it at ten times its cost. Every dealer in reformatory works who will write Prof. Swarts about this pamphlet, of rapid sale will get a pleasing offer.

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ON

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Long visits, long stories, long ways, long exhortations and long prayers seldom profit those who have to do with them. Life is short. Time is precious. Moments are precious. Learn to condense, abridge and intensify. We can bear things that are dull if they are only short. We can endure many an ache and ill if it is over soon. While even pleasures grow insipid, and pain intolerable, if they be protracted past the limits of reason and of convenience. Learn to be short. Lay off branches; stick to the main stem of your case. If you pray, ask for what you would receive; if you preach, if you speak, tell your message and hold people fast. Hold down two words into one; and three into two. Always learn to be short.

Review of the Wells Case by H. J. Newton.

(Continued from Fourth Page.)

honest and earnest in his searchings for truth as myself. I don't believe he would purposely do a dishonest act, and those who judge him otherwise do not know him as well as I do. It is childish to get angry at a person simply because his opinions differ from yours and yet how often we are called upon to witness such exhibitions of anger, people making faces at each other and calling hard names; they seem to think this is arguing the case, and, no doubt, as a rule, this is all the argument such people have.

While entertaining such views of Mr. Tice in reference to his honor and integrity, I look upon him as fallible as illustrated in his investigation of the Ross medium. While I am using this incident to neutralize the force of his conclusions resulting from his experience with Mrs. Wells I can use it to disprove much of the vulgar stuff which has been written against him. The simple fact that he visited the medium Ross, carefully investigated and honestly published his convictions in favor of the medium, is sufficient to neutralize all the acid put into ink and on paper about him. I am not pleading for Mr. Tice or for myself or my conclusions, but for truth and justice as I see it.

When I commenced these investigations, my position was not a favorable one for procuring the services of a medium for materialization to sit for me under test conditions. For some reason unknown to me, I was looked upon with suspicion, so much so that two, at least, refused me admittance to their séances. I was not aware that I had either said or done anything to justify them in taking such a position. True, I took little or no interest in séances conducted as they ordinarily are, simply because I could make no use of them. I came away as ignorant as I went as no opportunity was offered by which I could inform myself. I found no fault beyond saying, "If this is all it claims to be, what a pity it cannot be presented in such a manner that no doubt will be left in the minds of the witnesses."

As a rule I suggested to a medium the propriety of sitting under test conditions, the chances were that I would receive abuse instead of a respectful answer; almost always the medium would get in a passion and ask if I took them to be a fraud. Such a position on the part of the medium comes from a misapprehension of the relations existing between the medium and the investigator. The medium is not always so much to blame as those persons under whose influence, advice and guidance they are. Unfortunately for the cause of Spiritualism, there is a large and active class of people in our ranks who crowd themselves to the front as oracles and teachers, who have not learned the first letter of the alphabet on the subject. This active class usually attach themselves to the medium and are successful in so impressing them as largely to control their actions. You will always find them vehemently declaiming against test conditions and warning mediums against all who may suggest such things, as dangerous.

If mediums could be emancipated from these pernicious influences and be made to see, in its true light, their position and relations to an anxiously inquiring public, and fully understand and comprehend why they are mediums, and the part they are called upon to take in a world of skepticism, doubt and uncertainty, there would be no more exhibitions of anger and impatience. I earnestly petition mediums to look at the matter in this light. Old systems have done their work, and are passing away, and the tendency of popular thought is one of skepticism and unbelief in antiquated theology.

It does not require critical observation to learn the fact that in this country the great majority do not believe in the old stories of miracles and myths, and that the belief in a life after the death and dissolution of the body is a phantasm and superstition without any base upon which to rest, and is only fit to be entertained by the weak-minded and children.

At some future time I will trace the causes which have produced these results and show it to be the legitimate and inevitable effect of the development of the race. This being the present condition of mind and thought, it is the mission of the medium to check this tide of skepticism, to illuminate this dark and desolate night of materialism with the brightest and most brilliant star of hope that ever appeared above the mental horizon of a benighted and famishing world. Look at the mental condition of those who come to you; try to realize what you are asking of a materialist when you call upon him to have faith in your honesty. He will tell you he has no use for faith; facts are what he is in search of. Ask yourself how can I best serve him? What is my duty to those about upon a boundless sea, without light or compass, almost delirious from overstrained effort, peering into the darkness for some ray of light, listening intently for some voice or sound from one of the midnight gloom, but no light comes to them, no voice, no sound greets the listening ear?

Such an one comes to you hoping against hope. You tell him his loved ones come to him; he asks you to make conditions so there can be no mistake. Have you any right to get angry under these circumstances? I say emphatically no.

Every medium for physical manipulations should, for their own good, as well as for the good of the cause, insist upon having test conditions. I wish every medium could realize that a large majority of those who come to them to investigate are in the mental condition above described; and when they ask you for bread don't give them a stone.

After the exposure of Caffrey and the offer of Mr. Peggam had been made, I concluded to determine, if possible, if conditions ordinarily in use, making such periodical fiasco almost certain, were necessary; always causing great scandal and injury to the cause of Spiritualism. I went to Mrs. Wells the fore part of June, 1886, and asked her if she would sit for me under test conditions. To my great surprise she said she would, and her reply was without a moment's hesitation or any inquiry on her part as to what those conditions were to be. I had never attended one of her séances, and knew nothing of her mediumship except from hearsay. I was acquainted with her as one of the trustees of the First Society of Spiritualists of this city, myself being the president.

After formulating in my mind the construction of my cabinet, I attended one of Mrs. Wells's séances for the purpose of holding a short conversation with Father Ballou, the controlling spirit. I desired to learn if my plan was feasible and if he had any suggestions to make. During the séance I was called to the cabinet, and Father Ballou said my plan was perfectly practical and that they would succeed with it after everything had become thoroughly magnetized by them. I did not reveal my plans to him, and in fact had told them to no one but Mrs. Newton, but I was perfectly satisfied that he thoroughly understood them.

After the séance was over I informed Mrs.

Wells what Father Ballou had said. She replied: "If he said he would succeed he surely will, for thus far he has fulfilled every promise he ever made to me." At no time did Mrs. Wells ever question me about the construction of the cabinet. It is proper that I should state that when I first applied to her to sit for me she was just recovering from a very severe illness (pneumonia) and was in no physical condition to hold séances and it is my opinion that she has not even yet recovered the physical condition which she had previous to that sickness.

After a few sittings with a company made up entirely of acquaintances, forms came from the vacant compartment of the cabinet. I made this statement the following Sunday at the conference, and at the same time stated that I had no settled idea how it was done, for aught I knew she (Mrs. Wells) was taken through the net, and if so, it would be no more wonderful than many well recorded facts of phenomena which occurred through the mediumship of the Potts brothers at Harrisburg, a few years ago, also through Mrs. Guppy of London and at the "Miracle Circle" held in this city in the early days of Modern Spiritualism. Dr. S. B. Brittan was a member of that circle and from him I learned of the marvellous occurrences. My informant regarding the Potts brothers, was Mrs. F. O. Hyzer of Baltimore, the talented inspirational speaker. The Guppys were wealthy people living in London, and my informant was a distinguished scientist, well known in Europe and this country, having been the editor of a scientific journal for nearly eighteen years, and with whom I have an intimate acquaintance. He was their neighbor and it was his custom to spend one or two evenings each week with them. Dr. Fred. L. H. Willis also related to me some of the phenomena which occurred in his presence at the Royal Palace at Naples, through this same medium, Mrs. Guppy.

The taking of a medium through a netting would seem like a very simple thing after hearing what had occurred in the presence of these witnesses.

Mr. Wm. R. Tice having heard my statement at the conference, expressed a desire to witness the manifestations. Accordingly he was present by invitation at the next séance and several which followed. He declared himself satisfied with the manifestations and at the conference the Sunday following made a statement in harmony with this, and furthermore offered fifty dollars to any one who would show or explain how such phenomena could occur except by spirit power. This offer was several times repeated and had not been withdrawn up to the time of his supposed exposure. At a subsequent séance, his brother, Thomas Tice, came with him by invitation. After the séance was over, he told me that he saw the cabinet move out. I told him he was mistaken, as several others, myself included, who had equal advantages with himself, and had watched it as critically, could positively assert that it had not moved. Mr. William Tice, who had heard his brother's statement said he was very sorry to hear him speak thus, for he had watched the cabinet all the evening and had not seen it move and did not believe that it had. Mr. Thomas Tice made the same statement the following Sunday afternoon at the conference, but when questioned whether it moved out on the carpet or up towards the door, was not able to say.

Mr. Wm. Tice took the platform after his brother had left it, and said he was very sorry his brother had made such a statement, for he had watched carefully every evening when he had been present and had never discovered the least movement and did not believe that it did move. At the following séance he decided to test the matter and prove to his brother that he was mistaken. He accordingly procured two strips of black lacquered tin, about two and a half inches wide and ten inches long, in which holes were cut so as to form barbed points sufficient to catch in the carpet. About an inch or more of the end of the strip was bent at right angles. These were placed under the two front corners of the cabinet and would be carried out with it if it was moved, but the bars would prevent the tin from being carried back with the cabinet, and thus indicate the distance it had been moved, if moved at all. He placed these under the cabinet without the knowledge of any one present but himself, and after all had gone he explained to Mrs. Newton and myself the result, saying that he was afraid after all that he had been mistaken and his brother was correct, for he had found one of the tins which he had placed under the cabinet, some twelve or fifteen inches from where he had placed it, and the other one inside the cabinet. I asked him how it was possible, considering their peculiar barbed points, for the one to get inside the cabinet even if the other one had been carried out on the carpet by the moving of the cabinet. He said he had no way of accounting for it unless the end of the tin which was bent to form the angle had got bent down, thus permitting the cabinet to slide over it, and when the cabinet moved back in place the tin was drawn inside. I explained to him two reasons why that solution of it was not satisfactory.

1. The tin when found had not been straightened out in the manner indicated as necessary.

2. The bars prevented the tins from moving except in one way.

He said he knew of no other way to account for the changed position of the tins, unless perhaps the spirit had had something to do with it. I told him his experiment however it affected his mind, was very far from conclusive to me when all the circumstances were taken into account. In an interview with him a few days later, he said he presumed some person present had picked the tin up and not knowing what it was, had thrown it into the cabinet. I told him that such an idea was, to my mind, exceedingly improbable and about as unlikely to occur as anything he could possibly suggest. It seemed to me he must have forgotten who were present on that occasion. There were Mr. and Mrs. Poole, Mr. Tice, Mr. Sykes, Mrs. Newton and myself. Mr. and Mrs. Inness were also invited but were absent on account of sickness. I will be responsible for the statement that not one of the persons present either saw or heard of the tin until informed by him at the conference, the next Sunday.

Next, Mr. Tice thinks that the medium came out of the cabinet and passed into the vacant compartment partially concealed by passing under the curtains. This he thinks she did after the cabinet had been secured to the floor and consequently could not be moved out. His explanation of the peculiar occurrence of that evening was radically at variance with my view, as it involved the necessity of drawing the nails that secured the curtain to the center frame and replacing them, as the curtain was found nailed at the close of the séance.

These are two events Mr. Tice thinks preceded the final one and gave added weight to evidence of deception on that occasion. He argues that after the cabinet was secured to

the floor and could not be moved, and the strips of wood nailed over the curtain to the center partition, then the medium willfully and knowingly removed sufficient of the netting to admit her to pass into the unoccupied compartment, and then re-adjusted the netting, securing it with the nails.

Now let us look at his conclusions of what transpired on that evening, in the light of some very important facts. The circumstances immediately preceding his entering the cabinet have been published, and need not be repeated. On entering the medium's compartment he found her chair vacant and her dress and shoes lying upon the floor. He pitched them out into the room, whether the skirt or waist came first, I am unable to state, but when the last part came out, almost simultaneously with it came a white object from the other compartment about the length and size of a small pillow in appearance. It made no more noise or concussion, than did the dress and came out just about as far.

The light for these séances was furnished by a burner of the chandelier in the front parlor. I went immediately and turned up the light and on returning, great was my surprise in looking at the white object which had been projected from the cabinet and had fallen within a foot of me, to see a female form lying on its back perfectly motionless. I again went to the front parlor for matches to light the gas in the back parlor. When I returned the form was gone and Mrs. Wells was sitting on the floor in the back of the cabinet.

After the ladies had assisted her in arranging her dress, Mrs. Newton persuaded her to go into the front parlor and be seated. Mrs. Newton temporarily left the room and when she returned she found, much to her surprise, that Mrs. Wells had left the house alone, although Mrs. Thayer was waiting to accompany her. She (Mrs. Thayer) went directly to Mrs. Wells's rooms and remained with her over night. About half past ten the same evening Mr. Bykes and myself called at her residence; we found her very sick and semi-unconscious and could not make her realize our presence. Early the next morning our family physician, Dr. S. D. Powell, was called; he found her still semi-unconscious and pronounced her in a critical condition. Mrs. Newton called twice that day, and either she or myself called every day until she was able to sit up.

Mr. Tice and myself entered the cabinet together and my first question was "How is the netting?" We commenced a thorough examination of it from the compartment intended to be occupied only by the spirit and found it apparently intact. A light was furnished and on close examination it appeared as if some of the nails had been removed and put in new places. Without any hesitation he came to the conclusion that the medium had removed the netting as before stated, and re-adjusted it in the dark. I suggested we settle this question by doing it ourselves. I removed the nails to where they were covered, being about eighteen inches, and from the lower part which rested on the carpet to the screw placed there by Mr. Tice. As the screw passed through a mesh of the netting, it was unnecessary to go beyond that. This was about fifteen inches from the further lower corner.

That you may fully understand this very important part of my statement, I will explain that the netting was drawn around the frame and nailed on the side in the unoccupied compartment, consequently passed under the frame resting on the carpet, which was securely screwed to the floor, and we experienced no little difficulty in getting the net out from under it. It was accomplished by taking hold of the frame and springing it up. I asked Mr. Tice to readjust it and put it in position as we found it. He asked for a thin screw-driver; one was furnished but it was with difficulty we could get it under the frame, and we only succeeded by springing up the frame as before; and then with the screw-driver he caught the mesh and drew it under the frame.

He said, "There, you see, it can be done." I asked him to adjust it as we had found it, but he declined to attempt it saying, "Oh, that is not necessary." I replied that I thought it was, and commenced myself to see if I could adjust it. I was not long in satisfying myself that it could not be done, for I found that in the strain upon the net to get it from under the frame it had been stretched to at least three inches and could not be secured to the frame in the same place without leaving it loose and bagging, and not smooth as it was before. I spent some time on it after the company had mostly left and again the next morning by daylight, but with no better success than before. Mr. Tice evidently believed the medium could do in the dark, what neither he nor I could do in the light.

Some of the things that transpired during the short time that I was out of the room have been related in detail by Mr. C. P. Bykes and published in the *Banner of Light*, of March 6th, 1887. I subscribed to the truth of that statement in the main but could not subscribe as a witness to what took place while I was out of the room.

I wish again to call attention to the white object that was thrown from the cabinet, and which made no more concussion when it struck the floor than did the parts of the dress. This is agreed to by all who witnessed it as far as I am aware. If this had been Mrs. Wells in her normal condition, would there not have been a heavy jar when such a body struck the floor? Of this fact there is no doubt in my mind, and in order that there should be as little error as possible about this, Mrs. Newton went with Mrs. Wells and saw her weighed, and the scales balanced exactly at one hundred and eighty-nine pounds. If any one thinks that such a heavy body could throw itself, or be thrown violently on the floor without jarring everything in the room, if not in the house, they have only to try the experiment to be satisfied to the contrary.

In looking at all the circumstances attending this extraordinary case, there is hardly one more significant than this, and must be disposed of in a rational manner by those who still hold to the theory of conscious fraud on the part of Mrs. Wells. There have undoubtedly been cases where an investigator was justified in seizing the form representing a spirit; but such cases are the exception and not the rule. As a general thing they prove nothing conclusive or satisfactory even to those who are actors, immediately engaged in such performances, and much less to the general public. There surely are much better and more effective ways.

When a person attends a séance for physical manipulations and insists upon a change of condition, he exhibits either his ignorance or his dishonesty. For more than twenty years have I held this position, arrived at by careful observation, and whenever I have wanted conditions different from those furnished at public séances, I have taken the medium to my own house and by repeated experiments and careful noting of results, I feel myself qualified to predict with

a degree of certainty, what the results will be in the presence of a good medium under changed conditions.

In inaugurating the séance with Mrs. Wells, I availed myself of these former experiences and at first had only a few invited friends. There were no striking results the first few evenings, but when the spirit forces had magnetized the cabinet and surroundings the manifestations began to develop and continue to increase in importance until interrupted by admitting the public. I watched critically the effect of opening the séances to promiscuous gatherings. It soon became apparent that no progress would be made this way, and took steps to secure the cooperation of ten or twelve persons who would engage Mrs. Wells to sit for us once a week and not be disturbed by other elements while making our experiments. I had nearly completed this arrangement when interrupted on that eventful evening.

My position in these experiments with Mrs. Wells is, in some important respects, very different from that of others connected with them. Not only Mrs. Wells's mediumship and the possible conditions under which materialization could be produced, but Spiritualism itself for me was on trial. I sought the testimony of spirits controlling other mediums who from time to time were invited to witness the manifestations occurring at these séances, and in every instance I was assured of their genuineness. Some were private mediums and there could have been no possible motive for misrepresenting or deceiving. One in particular whom we had known for many years and through whom we have held intercourse with the inhabitants of the unseen world a hundred times or more, and were never told an untruth by her controls. Spirits from her hand have repeatedly visited these séances without their medium, and when opportunity offered have assured us that the manifestations were genuine.

The Monday following the unfortunate Friday evening this medium was brought to my house, or rather forced to come by one of her band, a distance of nearly four miles. She was immediately controlled and the spirit went over the whole ground, giving minute details of what had happened and advising us what course to pursue. We imparted no information to the medium upon the subject and she went away in entire ignorance of the fact that anything unusual had transpired. The next day Mrs. Newton and myself drove to this medium's home and held another interview with the same spirit. He expressed great anxiety to meet and converse with Mr. Tice, spoke of his honor and integrity, and said that eventually he (Mr. Tice) would be one of Mrs. Wells's best and most valuable friends.

A few weeks later and when it had been decided to resume the séances as soon as the physical condition of Mrs. Wells would admit, Mr. J. J. Morse, who was speaking for the First Society of Spiritualists, and stopping with us over Sunday, on our return home after the evening lecture while conversing upon various matters, was suddenly entranced and controlled by a spirit who gave us his name. He commenced to talk about the trouble we had experienced and gave directions how to proceed. He told us to pay no attention whatever to the thousand dollar offer; gave directions how to form our circle, and assured us if we would follow his directions everything would come out satisfactorily to all reasonable persons interested.

After Mr. Morse came out of the trance we informed him of what had been said. He replied that for seventeen years this spirit friend had guided and directed his movements in the lecture field, sometimes telling him months beforehand of events that would transpire. Thus far he had never told him an untruth: I followed the advice given to the best of my ability.

Mr. Charles Partridge reported himself to me as present in the cabinet on this eventful Friday evening. A few days afterward I went to a well known rapping medium and Mr. Partridge again made his presence known to me. I asked if he would answer me mental questions; his reply was in the affirmative. All my mental questions were answered satisfactorily. He said he was present on the evening in question, as he had represented, and that eventually everything would come out right. Oral questions were not responded to.

A few evenings later I was present at a dark séance when a spirit patted me on the shoulder and in a whisper gave me the name Partridge, and gave as a reason why he would not answer my oral questions that it was because of the prejudice of the medium. No one present knew of my interview with the rapping medium, and it was a fact that she was strongly opposed to materialization and for this reason I chose to put my questions mentally. I could give other instances of a similar character, but this is sufficient for the purpose for which I have introduced them.

The questions calling for rational answers are: Have the spirits through these different mediums on these special occasions been falsifying, who have always been truthful heretofore? If so, is there a fountain in this dense wilderness of uncertainty from which truth undiluted can be obtained? And further, can one be justified in pursuing an investigation with no hope or prospect of coming in possession of the truth as a reward for the labor devoted to it? Involved as I was in these apparent difficulties a danger seemed to stand in my pathway; so the reader will readily understand why, with me, Spiritualism as well as the medium was on trial. As stated before, I followed directions given by these spirit friends, confidently believing in them and have the satisfaction of knowing that my confidence was not misplaced, and that now the storm is passed, and the sky that was dark and threatening is again bright, and the bow of promise is radiant in all its beauty.

Before closing, I wish again to call the attention of investigators to the great importance of a more careful study of the complex and intricate nature of the problems they will be called upon to solve. When you thoroughly realize the fact that the medium at materializing séances, while entranced is used in a variety of ways, and is frequently brought out of the cabinet to enact different parts, the necessity for absolutely test conditions becomes emphasized; because it must be apparent to a very indifferent observer, that when such facts are admitted and acted upon, a greater opportunity is offered for those who are disposed to be dishonest to practice fraud. We have seen this medium, (Mrs. Wells), brought out of the cabinet accompanied by a spirit so completely transfigured that it was impossible to determine which was the medium and which the spirit, and had nothing but this transpired the rational inference would have been that two spirit forms had appeared simultaneously; but the spirit proceeded to reveal to us the medium by passing her hands over the face and shoulders of the medium, and the white lace drapery faded away as by magic, and

the medium stood before us unveiled and clothed in her dark dress as when she entered the cabinet at the beginning of the séance. The spirit then placed her arms around the medium and assisted her back into the cabinet. In a case like this the only test necessary, is to have the cabinet so arranged as to preclude the possibility of the introduction of a confederate.

In view of all the circumstances attending this remarkable case, together with the facts which have been developed during the last two months in the séances held with Mrs. Wells, the results of which are published this week by the company for whom she sat exclusively, I believe the popular verdict will be that I, and those who agreed with me, have been fully justified in the view taken of this case, and that Mrs. Wells stands today exonerated to the fullest extent, from every charge made against her honor and integrity as a medium.

June 22, 1887. HENRY J. NEWTON.



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WEAK POINTS OF SPIRITUALISM.

A Lecture Delivered before the Secular Union of Chicago by James Abbott.

Reported for the Religio-Philosophical Journal.

"If a man die, shall he live again?" This question was asked by Job thousands of years ago, only to be repeated in each succeeding generation; and various have been the answers. It never has been settled; perhaps never will be. The ancients were more unanimous in an affirmative reply than the present generation, yet each age has had its doubters as well as believers. If asked to-day, the responses would be as varied as ever. A few materialists, who think they have explored the innermost depths of nature and laid bare her whole arcana, will say, "I know he does not live after death." More of the agnostic school will answer, "I do not know." Many earnest men, who have given the subject deep thought, will say, "I think so." Christians will say, "I believe so." Almost every one will say, "I hope so." Lo! here comes another class who say, "I know so." This new religion, or philosophy, or whatever you may call it, has been making mighty strides in this country, as well as throughout Europe, in the last quarter of a century. At this time in the United States it counts its defenders by the million, and contains within its ranks many thousands distinguished in philosophy, science, art, literature, medicine, jurisprudence, commerce and politics. These numbers have become convinced of the reality of a future existence; and that it is a present, demonstrable fact. If the same number of equally well informed people should assert any other fact as true, and state their opinion as founded on personal knowledge, it would hardly do for the remaining number to say it was a folly unworthy of investigation. Although there might be room for a difference of opinion as to what was the cause of the fact involved, there would be no doubt as to its being a matter entitled to consideration.

And when I said "this new religion," I hardly expressed myself correctly; for I find in every age there have been those who cherished the belief that the spirits of the departed not only can, but do occasionally, return to the scenes of their earthly life. If the Bible teaches any one fact above another, it is this, that the way of communication between the terrestrial and spiritual states was not in those days hermetically sealed up, but was continually open and used. One who has not studied the subject will be surprised to find how closely the miracles of the Bible resemble the phenomena occurring, as it is alleged to-day. According to the Scriptures, the Witches of Endor called up the spirit of Samuel, that Saul might converse with him. Spirits appeared to Abraham with messages of warning. Moses and Elias appeared on the mount. Ezekiel and John saw visions of the next world. The prophets predicted coming events. On the day of Pentecost the apostles spoke unknown tongues. The sick were healed by the laying on of hands. Belshazzar saw the writing on the wall. Paul heard the voice from heaven. The dead appeared to the living; all of which is devoutly believed to be literally true by thousands of pious people, who look askance when you venture to mention that the same things are alleged to be duplicated in our own land, among our own friends, in our own time. This attitude seems curious to me; for I can conceive of no better evidence that these stories of the Bible are true, than the proof that the same phenomena occur to-day. The demonstration of these facts would be a complete answer to the agnostic who says, "You may preach about the hereafter as much as you please. I know nothing of it, and you cannot show you

know any more than I." The churches as a body persistently turn the cold shoulder upon the demonstration of that which they most loudly proclaim is so; although the number is legion of those within the churches whose faith has been strengthened instead of weakened by psychical research. The Pharisees and Sadducees in the time of Jesus rejected the evidence of his miraculous power; in like manner as do their successors to-day reject evidence, which, if true, would establish the very facts they are trying to make the world believe. I would ask them, is a supernatural event to be accepted as a verity the sooner because it occurred eighteen hundred years ago? Is a miracle to be accepted as a fact on less evidence because it happened in the dim past? Is an occurrence out of the ordinary course of events to be disbelieved because it happens in our very midst, and is witnessed by those we know and have confidence in? To me the writing on the wall at Belshazzar's feast is no more wonderful than would be writing on a slate or piece of paper to-day without visible means. To me it seems no more improbable that a spirit of the dead should appear in a parlor of Chicago, where friends are assembled, than that one of the dead should appear in an attic of Jerusalem eighteen hundred years ago, when the disciples were assembled with closed doors. I mention these things, not as asserting they are true, but merely to show there is good reason why Christians to-day should be believers in Spiritualism; as indeed large numbers of them are. The present proof of their cherished Bible marvels does no violence to their previous education or conception of such matters.

To those, however, who reject the Bible as wholly unworthy of credit, the foregoing postulate in favor of Spiritualism will have no force. But turn to pagan lands, and you will find the central claims of Spiritualism quite as strongly urged. Not only was this so in India, China and the other countries of the far Orient; during the earliest times of which we have any record, but to-day all those peoples firmly believe that spirits return to earth. You cannot read the pages of Grecian or Roman history, without meeting the same belief at every turn. It was so thoroughly infused into their daily life as to become an integral part of it. Socrates at Athens and Cicero at Rome, each considered by his countrymen the wisest of his day, are notable instances, and have left their testimony on record in no uncertain terms. Pliny tells of the haunted houses of Athenodorus at Athens. The oracles of Greece achieved a celebrity co-extensive with the then known world. Tracing down the lines of this belief to modern times you will find it is still, to a large extent, the same among the common people of the old world. In Iceland, the dead thrall is said to make known his presence by rapping upon the roof. In all the mountainous regions of Europe the belief is especially prevalent. And following it along down among the dancing dervishes of the desert and the savage tribes of Africa, you find multitudes, if not the majority, holding fast to the same idea. To be sure, the fact that an uneducated Icelandic mountaineer, Arab, Oriental or African believes these things, is no reason whatever why we should accept them. I only note them to show such a belief existed in ancient times, and still continues. Many scholars recognizing this fact, yet thinking the whole matter a delusion, have spent much time in trying to account for so universal and long continued an error, as they consider it.

Perhaps one of the principal causes inclining humanity to this belief, is the instinctive desire to live again, which we all feel. I do not think there is any one here present who would not like to know that he will survive the change called death. Further, I can hardly conceive of any one who has lost a father or mother, a brother or sister, a wife, a child, a friend, but would be glad, if it were possible, to receive some message from the departed one that he or she still lives, and is watching over those left behind with unabated interest and tenderest sympathy. If it is a fact, every one would be glad to know it. Such being our consuming desire, is it surprising that a philosophy asserting that our desire is well founded, and that the proof of its truth is at hand, should have many followers and be making converts rapidly?

And especially is this knowledge sought for in an age when orthodox religion is on the wane; when things divine are not being accepted on the mereipse dicta of any one. The world is rapidly approaching that point where nothing will be taken on faith. It hungers and thirsts, not so much after righteousness, as after knowledge. Theories without the necessary facts back of them are being accepted, at the most, as mere theories. Knowledge commanding obedience must be grounded on well authenticated data, from which doubt is removed. The world will not long believe in a future existence on the say-so of anybody. It demands evidence—clear, strong evidence, and much of it. Without such evidence it will either deny the existence of things spiritual, or at most say, "We do not know."

And in passing I will say, I consider the conflict of the coming time will be, not between Christianity and infidelity, but between materialism, which sees in matter the cause, the result, the end of all, and Spiritualism which claims the material is but the shell concealing the true inward essence; that man is immortal, and that there are demonstrable facts. Orthodoxy has the strength of neither of these opposing schools. It lacks the logical methods of science on the

one hand, and the alleged evidence claimed by Spiritualism on the other. Between the two it seems destined to be ground into dust, as between the upper and nether millstones.

Such being the nature of the conflict, such the desire of mankind to continue to exist, and such the generally accepted belief of past times, I repeat the question which I asked at starting, "If a man die, shall he live again?" Before it can be answered in the affirmative we must be in possession of data proving immortality. The data must be certain, verifiable and capable of reproduction. If the facts ever are so established, then will doubt cease regarding their existence. Then will Spiritualism be established on a basis of facts supporting its philosophy. Then will it be a science, as well as a philosophy. Then will materialism be put to flight. Then will the religiously inclined have knowledge instead of faith to rest on.

But will that point ever be reached? "Ah, there's the rub." Before that point can be reached, there are objects to be removed, which appear of such magnitude, that the world will probably never wholly overcome them. Perhaps I ought to add that these objections are not, any of them, sufficient to disprove Spiritualism; but they very seriously stand in the way of mankind generally accepting it as true. To these objections I will address myself on this occasion.

It must be apparent that no amount of phenomena such as hypnotism, clairvoyance, trance, thought-transference, mind-reading, magnetic healing and the like, demonstrate continuity of life; although by large numbers they are classed together, and taken indiscriminately as supplying the necessary proof. What we need, and all we need, is the proof positive that some one who formerly trod the earth a living being still lives; which fact can only be established by the return of that person in any form you please, and by having the identity clearly shown.

I might say it is absolutely impossible, even after one has entered upon an existence in another world, to prove he will live forever; because he would first have to live forever, to find out whether at the end of that period he would cease to live. Suppose we were able to demonstrate clearly that man exists after the change called death; he might go through a succession of such changes, only to come to annihilation after all. This, however, does not concern us so much. If we could be quite certain we should survive the first great change, I think we would rest content, and take our chances on surviving those to come after. And having survived the first change (if we do survive it) I think on awakening to consciousness we shall have more courage to meet whatever changes may follow, and be less fearful of final extinction.

One objection has been urged against Spiritualism and kindred matters, especially by the clergy, that these things are of the devil, and we should have nothing to do with them. This is the latest and last objection I should think of. If it were the fact, I should not consider we ought to cast the matter aside by reason thereof. For has not the devil been the author of about every innovation which has added to the civilization of the world, or helped toward its advancement, since the year 1, according to the teachings of this same clergy? Moreover, if the devil is the author of these things, the clergy should welcome them; as they are the only evidence the clergy have of the existence of the individual they have been telling us about so many years.

Coming down to objections which, I think, stand seriously in the way of the advancement of Spiritualism I note:

1. The innumerable hordes whom no man, not even the census-taker, can number, who are alleged mediums for revenue only. This is one of the greatest stumbling blocks to be met with in an investigation of this matter; particularly by one unacquainted with it. On reading their advertisements in the daily papers the ordinary mind would come irresistibly to the conclusion that they were the most brazen humbugs left undisturbed by the grand jury. Of those who advertise in the daily papers it is safe to say there is not one, with perhaps here and there an exception, who is anything more than a very indifferent juggler or an acute judge of human nature, possessing the *cacoethes loquendi*. After having encountered half a dozen of these vile frauds at the outset, and having uncomplainingly parted with his money in the operation, is it to be wondered at that an investigator, knowing nothing of any different, should class everybody connected with the affair in the same list as an impostor, and should believe the whole subject matter an imposition? The ridiculous performances of these mercenaries are received as genuine manifestations of the dear departed by some, whose desire to believe is far greater than their desire or capacity to investigate, and who are therefore ripe fruit for the deceiver, to be gathered in at so much per capita. If such miserable burlesques on the supernatural find a market, as they often do, is it any surprise, there are always those ready to peddle them out to the gaping multitude? For this condition of affairs Spiritualists have themselves in large measure to blame, as many of them have fostered and supported these tricksters, believing them to be genuine, and wildly championed their honesty, when it has been called in question; having, however, utterly neglected to use sufficient discrimination to discover the difference between fraud and fact. The *Banner of Light*, a leading Spiritualistic paper of Boston, has

published commendations of this class of alleged mediums, after their true character has been thoroughly and publicly ventilated. Such actions can only have the effect to repulse honest inquirers, who care more for the truth than for any lam; and I am glad to note that the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, has pursued a different course. As long as there are those ready to vouch for the puerile performances occurring in the presence of every knave, who has been exposed as a bogus medium, and still clinging to them after repeated exposures, we may expect a continuance of the same condition.

But if you have patience, and carry your investigations far enough, you will find a large residuum of phenomena left, which cannot be accounted for as produced through fraud. I should say right here, that in presuming to speak on this subject I take the position which every man, who has carefully investigated the matter, must take; namely, that the phenomena known as spiritualistic do occur substantially as claimed. There are such things as clairvoyance, mind-reading, mesmerism, trance, independent slate-writing and the movement of articles without visible means. The sick have been cured in some mysterious way inexplicable to the science of medicine. Coming events have cast their shadows before, whether by chance or otherwise. I refrain from giving any opinion now as to what causes these things. They are admitted by medical and scientific men, who have thoroughly investigated the subject. No less an anti-Spiritualistic authority than the Encyclopedia Britannica says substantially the same thing. These men of science, however, are not convinced that spirits have anything to do with them. These things, then, occurring (as I have assumed, and as I know from personal knowledge) which cannot be traced to mental or manual jugglery, I pass to the second objection.

2. This is the uncertainty and irregularity of the phenomena. Those whose brains and stomachs have not been turned by disgusting impostors at the outset, who still persevere in the pursuit of knowledge, will find a hardly less trying ordeal when they make repeated attempts to get hold of data on which to base an opinion, and each time meet with negative results. The facts which some claim demonstrate continuity of life are not accessible every day, and capable of reproduction. They are too much like the Irishman's flea; when you put your finger on it, they are not there. There may be good and sufficient reasons why the inhabitants of the other world cannot make their presence known on one occasion as well as another, when apparently all the surrounding circumstances are the same. Nevertheless, when A witnesses certain things; and B, to whom he relates them, refuses to be convinced on the say-so of A, without first seeing them for himself; and when after numerous endeavors B entirely fails of witnessing the desired evidence, the probabilities are that B will not only become confirmed in unbelief himself, but will think there is something wrong in the mental make-up of A who does believe. It is a matter of notoriety that it is as rare to meet a man who has, or thinks he has, seen a genuine live ghost, as it is common to meet one who knows of somebody else who has. We want the evidence of these supernatural occurrences from first hands. Further, we want to see for ourselves. Numbers have searched long and earnestly for the alleged proof, and searched in vain; until they are ready to exclaim with Margaret, as described by Wordsworth.

"'Tis falsely said
That there was ever intercourse
Betwixt the living and the dead;
For surely then I should have sight
Of him I wait for day and night,
With love and longings infinite."

Many of these things are said to occur in the dark, in the operator's own apartments, where opportunities for deception would be the greatest, and opportunities for careful, critical observation the least. When the phenomena occur under such circumstances, an investigator must go very cautiously before accepting anything as established. With such uncertainty of results, with such meagre opportunities for accurate knowledge, connected with so much that is nothing more than downright fraud, it is not to be wondered at that men of science refuse to devote much of their valuable time to the investigation. Spiritualism will never be universally accepted until its evidence is more readily accessible, and reproducible under circumstances which will leave no room for doubt as to whether it exists or not. Suppose, however, you pursue your investigations, until you have cornered the feckle phenomena, and have actually in your possession data on which to base an opinion, as many have done. There are objections, still, which force themselves upon you, and which must stand in the way of your accepting the data as proof of the supernatural.

3. Men of learning and scientific attainments have looked into these matters, some of them with great care. While many have said they find nothing, others have discovered the phenomena before enumerated, which they are not able to explain. It is these facts which men of science have not been able to give any satisfactory explanation of, which constitute part of the alleged evidence of Spiritualism. Now, it cannot be denied that many things occur, which, so far, have not been explained by the known laws of physics. Yet, it does not follow that laws may not be hereafter discovered which will ac-

count for these things on a perfectly natural basis; in which case we may well ask for more light before reaching a conclusion. Centuries ago many facts, now easily explainable, were regarded as miracles, because not understood. The advance of knowledge has stolen from Jove his thunderbolts, from Aëolus his control of the winds, and has shown the rainbow results from the operation of unchangeable laws. May not further research in nature explain what is now regarded as supernatural, in like manner? A century ago a telegram from a thousand miles away would have been believed impossible. Five centuries ago no one would believe what is now known through the telescope and microscope. Eminent physicists like Huxley, Tyndall and Spencer, regarding the evidences of a future existence insufficient, have said, "We do not know;" while many of the German school, including Haeckel and Buchner, say all hope of a life after death is absurd. As long as such men deny the conclusions of Spiritualism, the world will wait before fully accepting this new philosophy.

4. Coming to the fourth objection, is it not reasonable to suppose that many of the things claimed to evidence continuity of life are merely self-delusions? When we consider the intense wish the majority of people have to believe in a future existence, it seems not improbable that many delude themselves with the idea that they have proof that this their fondest hope will be realized; especially when they hear of and converse with those entertaining similar views. The Katie King episode in Philadelphia has not yet passed out of mind, by which no less a person than Robert Dale Owen was deceived, although he was quite certain some of the forms which appeared before him were the spirits of departed friends whom he recognized. In that instance it would seem as if a most stupendous fraud had to have the assistance of a self-deluded and self-deluding imagination on the part of the spectator to make the illusion complete. I have no doubt, many a bit of what has been considered proof positive was no more than the result of subjective imagination, or at most unconscious cerebration. The study of the brain functions has thus far progressed slowly. Yet sufficient has been developed to give promise of large results when further researches have been made. When that study shall have shed more light on the causes and methods of spontaneous or involuntary action of the sensory nerves, by which one sees, hears and feels that which, in fact, he does not see, hear and feel, as has been attested in many cases, we may expect clearer knowledge on this obscure subject. We have many instances in history of persons, perfectly sane in other respects, carried away by delusions, in which they saw or heard this or that; when the only foundation for their sensations came from their own mind. Had the world not better wait, then, until the evidence is more complete, rather than run the risk of being deceived? If these supernatural occurrences are, in reality, facts, they are so in accordance with natural laws which change not. Disbelieving or ignoring them will not alter them, any more than shutting our eyes to the sun will extinguish the sunlight.

In this same connection I will add, that in the majority of instances those things which are written out on a slate or indicated by the alphabet or seen in trance are no more than what previously was in the mind of some one present. In that case, thought-transference would account for the whole phenomenon. The exceptions to this are not numerous enough to remove this objection. For our proof we need well authenticated instances of something seen or uttered, which cannot be traced to the brain of any person present. When we have more such instances, thoroughly well attested, this objection will cease to be of importance.

5. Another great obstacle in the way of investigators is, that after they have received some evidence tending in their opinion to demonstrate immortality, they find part of the communications untrue, which they otherwise would believe as coming from another world. It may be that in the philosophy of things a man is no more truthful after he dies than he was before; and if predisposed to telling what is not true here on earth, he finds the habit too strong to overcome when he has entered another world, although he desires to send back word to those here. It is possible that, if he could communicate at all, he should be untruthful still. This is widely at variance with the orthodox notion, that a soul is saved or damned at once on leaving the body. For my part, I can not see why the spirit, if it survives death, should be any better or worse an hour after than it was an hour before. Plato in his *Phædo* so maintains, as Spiritualism now teaches, that it is only the lowest and blindest souls who have the inclination to revisit the earth. But the world will first learn facts before it will study philosophy; and if the investigator of occult phenomena should be often deceived in this way, is he to be blamed for (driving) the pursuit in despair, or regarding the matter as unworthy of further notice? If it is true the lowest and blindest are most likely to be our heavenly visitors, is it not better that we be not so visited at all? I submit, it is hardly the fair thing for our friends on the other side to send us such delusions. If we are to receive visits from ghosts, I think that it would be better to send along the best specimens they have got, or we shall be compelled

Continued on the eighth page.

For the Religio-Philosophical Journal.
UNITARIANISM.

BY AGNES CHUTE.

Part Fourth.

I closed my last article with the statement that the man who had been working for God for the past three years in the Western Unitarian Conference had at last succeeded in getting the conference to refuse to be guided by the eastern men, and that the game was almost in his hands. He had only to appear at the meeting of the conference as a lover of the "brethren" and urge them not to break with the eastern body and do it in such a way as to insure his own defeat in order to capture the A. U. A.—which would be, with its trust funds, a mild salve upon the sores that had grown upon him in his perpetual chafing for years over his attempt to capture the Western Conference for God.

What annual meeting of the Western Conference do I mean?

That which was held in All Souls Church, in Chicago, in May of the present year. The disturber was on hand at the opening of business and his first movement was to attempt to make the conference accept a long printed document addressed to "Brethren of the Western Unitarian Conference."

It was not received, but permission of the church was given to leave the bundle in the vestibule. In this letter the disturber assumes to be fearful that if the conference does not give up to the eastern body "harmony and union are gone from the West." That blinds no one, for all know that that is just the condition that this man has been trying hard to secure for years. The disturber, however, sits "mum" in his chair and grins beneath his mask as he sees that he has most successfully blinded them and that they will reject his offerings.

Doesn't he take part himself?

Yes and no. He is present and says not a word that can be heard; but he has henchmen scattered over the room. Each has his resolution, his amendment, his substitute to offer, his speech to make, his act to perform to excite the hostility. His success depends upon his being beaten. His helpers are his tools. He uses them as his puppets. He whispers to one and it acts as a part of himself. It is a realistic Punch and Judy (of Iowa) show. Punch punches Judy and Judy jumps and runs, and makes Punch's speech against "atheists"—the old clay image brought out again. It is a mean, a contemptible fight in which selfishness ostensibly working for God is trying to kill honestly working for what it thinks is right. The hour arrives for action upon a whereas and a resolution and several statements, all settling forth the purpose of the conference and the meaning of Unitarianism. The man who has for years been trying to bully the conference into adopting resolutions committing it to itself, now suddenly turns a back somersault, and begs that the conference will adopt no kind of statement whatever. He knows that they are right and fears the effect of their approaching action. In this extremity he deserts God without a show of remorse and appears seditious only that the conference shall adopt nothing. He gets in 'is work to that effect.

Will no one expose him?

No. They ignore him. The one great man of the conference is young Gannett. He comes up smiling with his resolution and statement. The substance is: "We declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth, righteousness and love in the world." Then follow paragraphs on "our history, fellowship and doctrines." Gannett speaks for it. He stops. A henchman of the disturber is on his feet with a substitute. He speaks and sneers at Gannett. Amendments are offered. The chair doesn't know much about parliamentary rules; but the audience is good natured. After several hours of hot talk voting begins. Amendments are lost. The disturber's substitute comes up next and is voted down. Then comes the original resolution by Gannett. At Cincinnati the man who was working for God, ostensibly, was beaten 34 to 10. This year he has deserted God and tries to control the conference by guile and is defeated 59 to 13. The long agony is over. The conference is true to its sense of religious liberty and the deserter of God has got himself beaten by a large majority! Now he can approach the A. U. A. can fawn and crook his knees to the men who control the Unitarian funds, and if they don't give him a fat office, in short, make him their Western agent, he will be the worst disappointed man in the United States.

Have they got their eyes opened yet?

We shall know soon. Meantime I want you to read what it was the Western Conference passed 59 to 13 as a statement of doctrine. In another article I shall show how a poor Unitarian church can be made on even so good a statement as this.

WESTERN UNITARIAN PLATFORM.

Resolved, That while the Western Unitarian Conference has neither the wish nor the right to bind a single member by declarations concerning fellowship or doctrine, it yet thinks some practical good may be done by setting forth in simple words the things most commonly believed to-day among us,—the statement being always open to re-statement, and to be regarded only as the thought of the majority.

Therefore, speaking in the spirit and understanding above set forth, we, delegates of the Western Unitarian Churches in Conference assembled at Chicago, May 19, 1887, declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world.

And, inasmuch as many people wish to know what Unitarianism commonly stands for, speaking always in the spirit above set forth, we make the following statement of its past history and our present faiths.

OUR HISTORY.

In this country Unitarians came out from the Congregational churches of New England some eighty years ago,—came out as New Protestants, asserting—

- (1) The Supremacy of Character above Belief, in Religion.
- (2) The Rights of Reason in the use of the Bible Revelation.
- (3) The Dignity, as against the Depravity, of Human Nature.
- (4) The Unity, not Trinity, of God; the Divinity, not Deity, of the Christ; and that Jesus was sent as teacher to save us from our sins, not as substitute to save us from the penalties of sin.

Channing was their leader then. Since Channing's day belief in the Bible as a miraculous revelation, and in Jesus as having any authority save as his word coincides with natural reason and natural right, has largely faded away among them. This second movement of their thought began some fifty years ago; and Emerson and Theodore Parker have been their real, though at first their unaccepted leaders in it.

To-day few Unitarians but trust Yree thought and trust it everywhere; we only fear thought bound. Therefore our beliefs are still deepening and widening as science, history and life reveal new truth; while our increasing emphasis is still on the right life and the great faith to which the right life leads,—faith in the Moral Order of the Universe, faith in All-Ruling Righteousness.

OUR FELLOWSHIP.

In all matters of church government we are strict Congregationalists. We have no "creed" in the usual sense; that is, no articles of doctrinal belief which bind our churches and fix the conditions of our fellowship. Character has always been to us the supreme matter. We have doctrinal beliefs, and for the most part hold such beliefs in common; but above all "doctrines" we emphasize the principles of Freedom, Fellowship and Character in Religion. These principles make our all-sufficient test of fellowship. All names that divide "religion" are to us of little consequence compared with religion itself. Whoever loves Truth and lives the Good, is, in a broad sense, of our religious fellowship; whoever loves the one or lives the other better than ourselves is our teacher, whatever church or age he may belong to. So our church is wide, our teachers many, and our holy writings large.

OUR DOCTRINES.

With a few exceptions we may be called Christian theists; theists, as worshipping the One-in-All, and naming that One, "God, our Father"; Christian, because revering Jesus as the greatest of the historic prophets of religion; these names, as names, receiving more stress in our older than in our younger churches. The general faith is hinted well in words which several of our churches have adopted for their covenant: "In the freedom of the Truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man." It is hinted in such words as these: "Unitarianism is a religion of love to God and love to man;" "It is belief in the humanity of God and the divinity of man;" "It is that free and progressive development of historic Christianity, which aspires to be synonymous with universal ethics and universal religion." But because we have no "creed" which we impose as test of fellowship, specific statements of belief abound among us,—always somewhat differing, always largely agreeing. One such we offer here.

We believe that to love the good and live the good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding universe as beautiful, beneficent, unchanging order; to know this order is truth; to obey it is right, and liberty, and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of Good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal,—the sense of deathlessness; and this sense is to us an earnest of a life to come:

We worship One-in-All,—that life whence souls and stars derive their orbits and the soul of man its Ought,—that light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that love with whom our souls commune,—This one we name,—the Eternal God, our Father.

For the Religio-Philosophical Journal.

Christian Science and the Spirit of Justice.

I am glad to see that Mrs. Eddy finds in Mr. Gestefeld at least a qualified friend in Chicago; and I would like to add a few words in further qualification.

And first as to the comparison of Mr. Quimby and Mrs. Eddy. It is charged by her defender that Mr. Quimby was not able to give a logical chain of reasoning and demonstrable proof with his assertion that disease was (is) an error of mind and that truth was (is) its cure. "But Mrs. Eddy has done so."

The writer makes her last paragraph of the brief sentence: "Let us at least try to be just." I have no doubt she has tried, but she has, I think, made a striking failure in relation to Mr. Quimby. She will, I know, be sorry for this when her eyes are open. She is grateful to Mrs. Eddy, and not to Mr. Quimby, and hence she is the qualified paragon of the one and a deprecator of the other—an amiable fault, but still a serious defect in a critic and historian. Those who owe little to either and are under no illusion on that score are able to judge differently in their endeavor to be just. Mr. Quimby affirms all the essential elements of Mrs. Eddy's book on mental healing, as I have before shown to the unbiassed. With subordinate variations of infinite egotism she simply repeats him. Both say that matter is nothing; that disease is nothing but an illusion and so of mental origin, and that it can be cured only by mind, and that all this is demonstrated by the fact of mental healing. Nearly all that Mrs. Eddy has added to this is contrary to all philosophy and all scientific psychology; and in all this time it has not received the endorsement of a single scientifically trained mind. And in the way she puts it, it never will, we may confidently prophesy.

Mrs. Gestefeld asks: "Why were not these assertions made and the proof forthcoming years ago?" I have myself urged this question reprovingly in Boston, and was answered that the time was not ripe. For myself, I spoke out as soon as I had knowledge and understanding of the case. It is true that personal character does not invalidate philosophy; but when we see trash and balderdash in immense proportion to a small modicum of truth palmed off successfully on large numbers of people, we naturally ask how it is done; and the susceptible public may thence find a partial safeguard in the disclosure of personal methods and personal ends.

When my good friend insinuates that the chief opposition to Mrs. Eddy arises from "failing to understand her statements because of the spectacles they have put aside their own noses," I am compelled to suggest that she herself is looking through Mrs. Eddy's spectacles, which appear to have grown to her nose, and her effort to be just is again a failure. For one, I know that I prayed and labored with all sincerity against prejudice and illusion, and would have been glad to

wear even Mrs. Eddy's spectacles had I found them pure, colorless lenses, which faithfully for my poor eyes focalized the light; and it is with small personal feeling that I have uttered for the public good the serious and strong convictions which I have reached. I regard Mrs. Eddy as doing a good work very badly, and only wish to see it done better, both in matter and style, and the chaff winnowed from the wheat. Wm. L. GILL.

ROCKS AHEAD.

BY CHARLES DAWBARN.

Part Second.

I was shocked last winter to notice the change wrought by ten years in England's position; a change which no learned treatise on free trade or protection can arrest or avert. The electric wire has turned the whole world into a vast exchange, of which every producer is a member. The land of England is as a whole to-day, of little value either to landlord or tenant. If it pay taxes it can pay no rent.

With wheat delivered at less than a dollar from India, Australia and America; with meat alive and dead from all over the world, the farms of England are now only co-equal in value with productive soil in every clime, all alike subject to the expense of reaching a market. The tenant farmer is no longer a factor in English prosperity; the lordly landlord is losing his rents, and finding out that the more acres he owns the poorer he is.

British statesmen are well aware of this agricultural decay, but they claim that the nation's life and strength are in her commerce. They assert that a cheap loaf and untaxed beef means by so much factory hands able to work at a low price, and thus face the world's competition. But all the same, improved machinery keeps turning out more and more fabrics at less and less cost, till no market in the whole world is eager for his goods.

And some day not far off, China and Japan will manufacture their own machinery, with our choicest inventions, and with labor at ten cents a day or less, menace destruction to the commerce, both of Europe and America. There is no industry that may not be put in peril, either by some new invention, or by the discovery of cheaper labor.

As I have already pointed out that new machine in the Willimantic Thread Mills comes as a rival to both machine and human labor already employed; but it must be adopted or an opponent who uses it would cheapen his production and thus under-sell the market. The world has persisted in believing that commerce had no limit; and that the hum of the loom was ever to be the song of human necessity; but a world over factored is now recognized as a possibility; and that means a peril to civilization of which few dream.

I am aware that America has at present advantages unknown to Europe; but our own manufacturer must carefully add every item of outlay to his cost, and then win a profit, or he will soon be bankrupt. We know that our brothers across the water find 75 per cent of their taxes consumed by armies and navies, and by the necessity for self-protection. In America we escape, or can escape such war taxation whenever we think proper to lower our present war tariff; but the facts I am pointing out are independent of taxation, whether for revenue only or for protection to a country's manufactures.

I know that universal stoppage of war would be a great relief; but if that were accomplished the greater war between machinery and man would be fought out to the bitter end; and every new invention styled "labor-saving" is another step toward the ideal machine where the least possible guidance shall produce the greatest possible result. Those who can and dare think, must see the truth of which I am writing.

Neither protection nor free trade can affect the result. Buying and selling, whether with restrictions or without, are subject to the laws of trade. You can sell, if you choose. You cannot make another buy. And no nation can make a profit on its ships, or build up a mercantile fleet unless there are cargoes to be carried both ways. The law of competition produces as fierce struggles here as in Europe, although we have neither army nor navy to support; and of course there can be little foreign market for our goods so long as we refuse to buy of our customers. We have been highly favored by cheap lands and low taxes. Yet all know these advantages must soon cease. Europe already has huge numbers of unemployed, and finds its only remedy in emigration. We too, have both unemployed labor, and fierce discontent of the workers. What shall be our remedy? The tide of labor is flowing on to our shore, bringing hundreds of thousands every year. Have you ever dared to think what that means?

Now, I want to notice another stern fact. Our worst classes multiply most rapidly, and our noble charities keep those alive who in the past would have died; but they usually live to produce large families whose strength, moral and physical, must be below the average. The church has always counseled early marriage as the easiest way of checking vice; whilst the socialist, although the bitter opponent of the church in all else, proclaims the right of every man to have children at public expense. Again I ask my readers to note the end to which these facts are pointing. If we sum up these all-important factors of the present outlook they will stand as follows:

1. Machinery is now producing as much of staple fabrics as the world can use and pay for.
2. New machinery is constantly invented needing less labor with greater production, thus destroying the capital invested in the machines now in use.
3. Competition is already reducing profits so that capital suffers; therefore, it is certain the wage worker will presently suffer, too, and more and more as he comes in competition with foreign labor cheaper than his own.

5. Every year more and more fabrics are produced with a less proportion of wage-workers, and, therefore, the average of savings must become less.

6. Most serious of all: The least worthy are they who are increasing most rapidly. Every man who is prudent and says, "No marriage, no family, till I am forehand," is actually by just so much giving the unthrifty a greater majority.

These are terrific facts. Now what can we learn from them?

(To be Continued.)

John Slayback, who superintends a Methodist Sunday-school, in New York, is credited with having made over \$200,000 as one of the recent bear skimmers. He sold 10,000 shares of New York & New England Railroad stock short at 60 and 61, and "covered" at an average of 62, making over \$80,000 on that one gamble. Slayback is chief of that bear contingent labeled by a witty Hebrew operator "The Christians at Work."

For the Religio-Philosophical Journal.
"Cheyenne" and Religion.

That part of Chicago bounded by Harrison street on the North; by Clark street on the East; by Twelfth street on the South; by Pacific avenue on the West, is known as "Cheyenne," and the Sunday Times (June 5th) has been exploring its depths of degradation, and publishing a narrative of the experience of a reporter. To the delicate it is not agreeable reading, and only a desire to know what the lowest phases of civilization are could retain a sensitive reader.

"While the region is known as Cheyenne, it could have been more appropriately characterized had it been christened Sodom, Gomorrah; Babylon, Paphos, Cypris, or by any similar title. It is a wonderful locality. It has been blasted by the fires of consuming vices, it is littered with scoria of moral eruptions, soggy in morasses which are bottomless, and honey-combed with caves in which misformed shapes of evil lurk and watch for prey. Its inhabitants are strange creatures, half brute, half human, predatory in their instincts, flesh-eaters, son-devourers, cruel, rapacious, toothed with fangs, and shod with claws."

"It is a curious land. Vampires wing their sluggish flight through the demi-obscurity of day and the impenetrable darkness of night in search of victims to lull with the cool fanning of their wings and to drain off their life-blood; there are monsters, black, white, brown, that commit nameless and horrible offenses; there are unsexed women, imbruted men, crimes that revolt, and horrors that appal."

More explicitly the reporter describes the scene:

"Entering the alley from Harrison street and proceeding South between State street and Third avenue, one finds oneself in the Italian quarter. It is composed mainly of the rotting outhouses which line the alley on both sides. In this vicinity is crowded one of the most curious phases of Chicago's population. Every available inch of space not absolutely necessary for locomotion is crammed with the tenements of the swart sons and daughters of Southern Italy."

"The residences are unpainted, and the stain of the weather has changed the facades and roofs to an almost ink black. The interiors are mere kennels, varying only in dimensions. Filth, squalor, and darkness are the prevailing characteristics. Many of the structures are two stories in height, and so low are the rooms that a person of average height is obliged to stoop when standing in them. A stove in the lower room serves for the cooking of the family, while all about are the rags that serve as dresses and bedding. Every room is occupied at night by sleepers placed as closely together as sardines in a box."

With such surroundings morality is scarcely to be looked for, and one is not astonished at the strong language employed by the reporter.

"In this mass of black humanity distributed through the kennels of Cheyenne there is not five per cent. that is of value. Large numbers of the males are thieves, and many of the women are prostitutes. Their dens are refuges for fugitive criminals, and are incessantly under the espionage of the secret police. Some of them are janitors, porters, waiters, and the like, but the majority are idle, thievish, debauched, brutalized, and a blot on the city in which they are gathered."

With such a brutal people at home, why go to the other side of the globe to convert nations who have no such dark blotch on their character? There is no place on which the light of the sun falls demanding more earnestly the attention of missionaries, and yet these crowded quarters are left to pollute the air, and no adequate effort is put forth to reform, Christianize or abate the shame.

As a sad commentary on Christianity, or as that word is popularly understood, the Times has a dual chapter which is excellent—Sunday reading for church members. These rotten rows of houses are not owned by the occupants. Who does own them, and in their greed allow them to become the shelter of the concentrated scum and villainy of the city? Are the owners infidels, lost to all moral sense, and callous to shame, disciples of Ingersoll, agnostics or Spiritualists? Oh! no, but respectable church members who, every Sunday, assemble in purple and fine linen to worship God under the tallest steeple, with sweet scented prayers, that mean little, and harm no one.

The Times says: "It is a curious and startling fact that Cheyenne is largely the property of reputable citizens who cannot but know of the character of their tenants, and who deliberately receive and use the proceeds of the infamous rentals." I inspected several private residences in various portions of the city whose owners derive an income from the ownership of property in Cheyenne. Each of them bears evidence of wealth and cultivation. There are marble fronts, lace curtains, glimpses of costly and exquisite furnishing, window gardens gorgeous with rich coloring, broad lawns—every thing artistic, luxurious, and beautiful. As looked at them they seemed to resolve themselves into growths whose roots dip deep in the soil of Cheyenne, and draw thence the ingredients of nurture and expansion. The scariest of the germs in the windows suggested somehow the scariest of the baghies; and the unpleasant thought intruded itself that there might be fair men and innocent girls in these palatial mansions whose garniture of silks, whose iridescent decorations, and even the wine that passed their dainty lips might have been paid for in the same money originally deposited in the stocking of a prostitute."

To specify the Times continues: "Philo Carpenter, the eminent Sunday-school missionary, philanthropist, and Mason, had considerable property in 'Cheyenne,' and which is yet a part of his estate. Whatever may have been his opinion as to Freemasonry, he never seemed to doubt the right to own property and to rent it for respectable purposes."

Another gentleman and respected citizen who has had, and probably still has, an extended interest in the profits of "Cheyenne" is "Judge" L. B. Otis. The Judge lives in excellent style on Michigan avenue, in a white marble front, and although an extensive property-owner it is probable that much of the competence which he enjoys has been dug from the mines of "Cheyenne."

What a picture of our vaunted civilization! Of the outcome of Christianity as presented by the church! As you desire the success of the missionaries in China, Japan, the Indian Seas, or in the dark continent, do not whisper of the morality of this land of Christian grace. Do not whisper of the unmentioned topic, not only of body but of soul; do not whisper of the 80,000 who die every year of drunkenness, three times more who go to the grave by debauchery, and as you love religion, speak not of the infamous qualities of our cities, when church members of the highest standing own buildings for the pur-

pose of harboring the most diabolic crimes. What is the remedy? Plain and simple. There can be no conversion where so much evil is agitated. The vices owners persist in their shame, and they will as long as they win the dollars, and the kid-gloved minister obsequiously receives their contributions stained with tears and blood, public necessity demands the removal of the pestiferous buildings and the erection of a better class of dwellings.

This is the only means, and if not used, the city is assured that it has a nidus in its center for the propagation of any and all contagious diseases, and is constantly menaced thereby. HUDSON TUTTLE.

A MATHEMATICAL PRODIGY.

Prof. Reuben Fields and his Wonderful Legerdemain with Figures.

Probably one of the most wonderful men of this day is living a few miles south of Higginsville, Mo. He is known everywhere as Prof. Reuben Fields, and probably the only man in the country who travels free on railroads and never has a pass, and does not bother about the long and short haul clause. Prof. Fields is undoubtedly a mathematical wonder. He has no education whatever—does not know a single letter of the alphabet, nor his own name if printed in sixteen-line pica wood type, bold face. Nor does he know one figure from another, though he will solve any problem in mathematics given him. The professor called at the office of the *Globe-Democrat* correspondent and entertained him and several friends for some time. He never carries a watch, but when asked what time of day he promptly answered fourteen minutes and thirty-four seconds after three. Though four watches varied slightly as to the seconds the minutes were all right. When asked what day of the week the 23rd day of November, 1861, came, he answered, "Saturday." He answered this and a number of similar questions without a moment's hesitation. To the question:

What will thirty-nine pounds of sugar at 18 cents a pound amount to?

He promptly answered \$5.07, and before those who were figuring with him could get the question on paper. So the question:

What will nineteen and one-half yards of calico at 63 cents amount to?

Was quickly answered—\$1.31½. These were very easy ones to the professor, and he asked for something hard. The following was given him:

If I run twenty-seven yards in one minute, how long will it take to run six miles?

With very little study came the answer—391 1/9 minutes, or 6 hours 31 1/9 minutes.

These problems seemed not to puzzle him, as the answers came as soon as the questions were asked. On the following, however, he required a little study, owing, as he said to the noise about him. The question was:

From here to Louisiana, Mo., it is 159 miles; how many revolutions does the driving wheel of an engine, fifteen feet in circumference, make in a run from this place to Louisiana?

The professor studied a little, muttering strings of figures: "millions, billions, trillions, quadrillions, 352 to the mile—55,968 revolutions," came the answer before the calculators found how many revolutions it made to the mile. The figures "734" were written on a paper and shown him. He did not know what they were, and, in fact, he is ignorant on any other subject than mathematics, and the question must be asked verbally. He is 36 years of age and was born in Kentucky. He claims that his gift was from Heaven, and says that it came to him suddenly when eight years old. He says the Lord made him one Samson, one Solomon, and one Reub Fields. To the age he gave strength, to the other wisdom, and to himself mathematical instincts. He guards this instinct with the utmost care, and will not answer questions unless he is paid, fearing that it will be taken from him should he use it to satisfy idle curiosity. He also was given the following:

A has a certain sum of money; he goes to a theater and pays \$1 and spends half of what he has left, and then pays \$1 to get out; he goes to a second theater and then pays \$1 admission, spends half he has left; and pays \$1 to get out; he goes to a third theater, pays \$1 admission, spends half of what he has left, and then pays his last dollar to get out. How much had he when he started?

While one or two of those present commenced to scratch up half-forgotten algebra the professor was soaring among the "millions, billions, trillions, quadrillions," and then suddenly dropped down to \$21 before the algebraic calculators got their paper ready to commence.

Before the professor left each one present knew the day of the week each one was born on. The professor accepted \$1 with thanks, and promised another call to-morrow.—*St. Louis Globe-Democrat*.

SWARMING CELESTIALS.

China Contains More than One-Third the Population of the Globe.

The population of China has been a matter of much discussion and doubt among foreigners. It has been claimed that the figures of the Chinese census is much too high. There is, however, no known reason why the officials of the country should exaggerate the population. There is no disputing the fact that the means existing there for arriving at accurate census are most ample. Every house must have a list of its inmates hung at its door, and a violation of this is visited with punishment. The imperial and local taxes are based in part upon the numbers of the people. The most difficult task imposed upon the provincial rulers is in furnishing the amounts of money demanded by the imperial Government, and any excessive census return would only increase that difficulty. It is only a fair presumption that if the census returns are incorrect they are too small rather than too large.

The census of 1875 gave the population of the Empire at 435,000,000. Since that time Tonquin has been lost, with several million people, and Kashgaria has been reconquered. Among no people with any degree of civilization is the birth rate so high as in China, and, although the death rate in the densely crowded districts is very great, there is every reason to presume that there are now 450,000,000 people in China.

These figures represent more than one-third of the population of the globe. It is a greater population than all of Europe, and three times the number of people on the Western Continent. Even at these enormous figures the average number of people to the square mile for the whole Empire—eighty-five—is not so high as in some parts of the United States.

In the great mountain ranges, on the arid

plains of Kashgaria and the snowy regions of Mongolia and Manchuria the population is sparse, but in the fertile central provinces of China proper—in the fertile, alluvial soils—the population is denser and more crowded than in any other region of equal extent on earth. The villages there are almost beyond enumeration and the number of walled cities incredible to those who have not seen them. In the two Kiang Provinces, at the mouth of the Yangtze River, with an area of 90,000 square miles, the population in 1885 was 72,000,000 and there were 125 walled cities.

Woman and the Household.

BY HESTER M. POOLE.
(106 West 29th Street, New York.)

GETHSEMANE.

In golden youth, when seems the earth
A summer land for singing mirth,
When souls are glad, and hearts are light,
And not a shadow licks in sight,
We do not know it, but there lies
Somewhere, veiled under evening skies,
A garden, must sometime see
Gethsemane, Gethsemane,
Somewhere his own Gethsemane.

With joyous steps we go our ways,
Love lends a halo to the days,
Light sorrows sail like clouds afar,
We laugh and say how strong we are.
We hurry on, and hurrying go
Close to the borderland of woe
That waits for you and waits for me;
Gethsemane, Gethsemane,
Forever waits Gethsemane.

Down shadowy lanes, across strange streams
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt fount of tears,
The garden lies; strive as you may
You cannot miss it in your way.
All paths that have been or shall be,
Pass somewhere through Gethsemane.

All those who journey, soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there
And battle with some fierce despair,
God pity those who cannot say—
"Not mine, but thine," who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane,
Gethsemane, Gethsemane,
God help us through Gethsemane.

—Edith Wheeler Wilcox.

Mrs. Elizabeth Colt, in an article upon woman, gives such an excellent resume of woman's advancement that we are glad to reproduce portions of it in the JOURNAL.

"In looking over the progress made in the work of the advancement and enfranchisement of woman we are reminded of the truth of the oft-quoted proverb: 'The mills of God grind slowly, yet they grind exceeding small.' And we find no cause for discouragement, since the 'mills' in our 'works' are still grinding, and we know the flour is fine and of the best quality. So we may well hope and wait patiently. All true reforms come by slow degrees. Giant strides do not tend to permanent improvement. The slow, careful, steadily advancing steps are the only ones that lead to real permanent good. As the ruthless tread of the giant crushes the tender buds of beauty, just ready to burst into bloom and scatter the summer air with fragrance, so the too hasty attempt to change existing conditions in society results in disaster and often in the loss of much good previously attained.

"With this thought in mind, we may well, with complacency, review the work of the last few years. The reports of the awakened interest in the higher education and of the constantly widening field being opened to women, which come to us from various parts of the world, are very encouraging. It does seem as though woman was making her way to the front everywhere, and the way being opened for her to take her proper stand as the peer of man. I will cite a few specimens of these reports. From South America comes this: Ex-President Sarmiento of the Argentine Republic, while minister of State from that Republic to our United States, became so thoroughly convinced of the wisdom of giving to woman a liberal education that on his return home he induced the government to engage the services of forty girls, graduates of Vassar, Holyoke and Wellesley, under a ten years' contract. These girls are now teaching in normal schools and seminaries and are exerting a widespread influence, the salutary effects of which show themselves in the awakened interest of the native ladies. From Central America we hear this: Mrs. Barrios, widow of the late governor of Guatemala, is doing much to introduce a higher appreciation of true education among the women of Central America. Her influence is great and no doubt much good will result from her labors. From Europe comes this: In Russia, private capitalists are contemplating the establishment of a university for women, in which they may have the opportunity to study mathematics, natural history, the healing art and philosophy. Unless the government vetoes the scheme, Russian women will soon have an inviting field opened to them. In Italy the work of uplifting women goes on. Last winter Signora Zampini Salazara published a book, bearing on the woman question. A late number of the *Woman's Journal* contains an interesting letter from the Signora on the status of Italian women. From far off Japan comes word of the recent establishment of a paper devoted to the interests of women. It is published in Tokio, and is called the *Jo Gaka*, or Woman's Learning Magazine. It would consume too much time to go over all the cheering reports coming from other lands; but I would like to call your attention to a few of the signs of progress in our own country. In New York City, two of the seven members of the board of education, this year, are women.

OTHER SIGNS.

"In Northampton, Mass., there has been dedicated, within the last year, the first building in the world ever devoted to the exclusive study of science in a female college. Says Sara Underwood in the *Index*: President Clarke Seelye in his introductory remarks at the dedication of the hall, said, 'I should much prefer that this building should be dedicated in silence. It speaks for itself. It marks a new era in the education of woman. The donor believes in educated women. He believes in science and believes that truth is as valuable for women as for men. This hall, which cost \$30,000, is the gift of Mr. A. T. Lilly of Florence, Mass., who, at the dedication, said: 'We now stand in an edifice dedicated to science, and may I fondly hope, to be exclusively devoted to the elevation and increased intelligence of woman. According to the record, man is indebted to woman for opening up to him the avenues of knowledge, and still he has until within a comparatively short period, ever kept her in a state of ignorance.' He closes with these words: 'The progress of the world is marked by evolution, and as we compare the present with the past, we can see a bright future for woman.' An-

other encouraging sign of progress is found in the changed tone of the secular press regarding woman's rights.

"It is interesting and encouraging to see the great improvement in women themselves. The quality of the work done by women, since they have enjoyed greater advantages for intellectual culture, proves the wisdom of opening the doors of knowledge to them. Now our women of science can compete with our men of science; and they are gradually coming to the front. Step by step they go forward, earning by hard study and close application laurels equal to those worn by the other sex. And as the fathers, brothers and husbands watch their upward climbing, they with pride reach out the hand of recognition and generously award to them a place side by side with themselves. As evidence of the willingness of men to recognize superior work, even in the hands of a woman, witness the action of the American Association for the Advancement of Science, at its meeting held in Buffalo, last August, in nearly every section of which, papers contributed by scientific women were presented. Many of these papers were highly commended.

"Women are also admitted to the American Historical Society as active members, and their contributions are accepted as worthy a place beside those of the male members. The medical faculty, too, are being forced to show a higher appreciation of woman's talent than formerly.

"Mrs. Colt then quotes from the Rev. Louis A. Banks of Boston, in regard to the enfranchisement of women in Washington Territory, who stated in a discourse that he 'sat last year in the court room of Hon. Roger S. Greene, the honored chief justice of Washington Territory, when, referring to the presence of ladies on the grand jury, he said: 'Twelve terms of court, ladies and gentlemen, I have now held in which women have served as grand and trial jurors, and it is certainly a fact beyond dispute, that no other twelve terms so salutary for restraint of crime have ever been held in the territory. For fifteen years I have been trying, as well as I knew how, to do what a judge ought, but have never until the last six months felt underestimation and around me. In that degree that every judge has a right to feel it, the upbuilding and advancing might of the people, and he concluded, 'It is refreshing, exceedingly refreshing.' I would that such a refreshing shower might be poured on the court-rooms of all our large cities."

"Mrs. Colt finishes thus: 'Friends, need I say more? Is not this enough to stimulate us to continued exertion? Shall we not make it our aim to help each other to develop into such harmonious proportions as shall fit us to fill with credit all the places that the future may open up to us—not seeking our own good, merely, but the good of humanity?'

ELOQUENT TESTIMONY.

In a similar vein Mary Seymour Howell, in an address on 'The Dawning of the Nineteenth Century,' said: 'We stand to-day in the dying light of the nineteenth century and in the dawning of the twentieth. Look back fifty years, and from the dim light of the tall candles of those days we stand now in the brilliant electric light of this year—1887. All the progress of these years has not come easy, or from conservatism, but from the persistent efforts of enthusiastic radicals, men and women with ideas in their heads and courage in their hearts to make them practical.

"Ever since woman took her life in her own hands, ever since woman began to think for herself, the dawning of a great light has flooded the world. We are the mothers of men. Show me the mothers of a country and I will tell you of the sons. A century that had a Lincoln, who wrote his name among the stars as a lover of the free. A century that had its peerless Wendell Phillips, its dauntless William Lloyd Garrison, its irrepressible Seward, and its indomitable Sumner. A century that had its commanding and unconquerable Gerrit Smith, its grand old John Brown, its brilliant Chase, and its eloquent Frederick Douglass. My friends, a century that has known a Susan B. Anthony and an Elizabeth Cady Stanton and a Clara Barton, will stand forth to the ages as a century preeminent for vigorous thoughts and strong minds, that without blood waged a great battle, and whose victories will be ushered in with the dawning of the twentieth century.

"The destiny of the world to-day lies in the hearts and brains of her women. The world cannot travel upward faster than the feet of her women are climbing the paths of progress. Put us back if you can; vail us in harem; make us beasts of burden; take from us all knowledge; teach us we are only material, and the world goes back to the dark ages. The nineteenth century is closing over a world arising from bondage. It is the grandest, sublimest closing the world has ever beheld. The world has seen and is still looking at the luminous writing in the heavens. 'The truth shall make you free,' and for the first time is gathering to itself the true significance of liberty.

"It is the evening of the nineteenth century, but the starlight is clearer than the morning of its existence. I look back and I see each year improvement and advancement. I see woman gathering up her soul and personality and claiming it as her own against all odds and the world. I see her asking that that personality be felt in her nation. I see her speaking her soul from platforms, preaching in pulpits of a life of which this is the shadow. I see her pleading before courts, using her brains to solve the knotty problems of the law. So woman's sphere is the wide world, her scepter the mind that God has given her, her kingdom the largest place that she has the brains to fill and the will to hold. So is woman influencing the world, and as her sphere widens the world grows better."

Partial List of July Magazines Received

THE ECLECTIC. (New York.) A steel engraving opens the forty-sixth volume of this sterling monthly. Articles of special interest are Nature and Books; The American State and the American Man; Mental Differences between Men and Women; Infant Railroads; An Apology for Arrogance; and Wealth and the Working Classes. Mr. Romanes has a study of men and women and their differences, and a very entertaining paper is that by a French critic, on Victor Hugo.

THE HOMILETIC REVIEW. (New York.) The leading article in the new volume is from the pen of Dr. J. B. Thomas, on 'The Pulpit and Modern Skepticism.' The Pulpit and Public Morals are discussed with ability; Dr. Lyman Abbott, seeks to vindicate his friend the late Henry Ward Beecher; Dr. Schaaf gives a very readable article on Luther on the Warburg and Dr. Heard concludes his analysis of Christian Ethics. All the other departments present their usual commitment.

THE FORUM. (New York.) Prof. W. T. Harris contributes an article on Henry George's Mistake about Land, and sustains his point well. The Position of Canada will be read by many with interest. Books that have helped me, by Prof. A. P. Peabody is as instructive as it is entertaining; Grant Allen's What is the Object of Life? is Prince of Humanizing by Prof. Smyth, and Relation to the Ultimate Truth, are followed by an article on Laughter, by Prof. St. George Mivart. Other excellent articles are by Park Benjamin; Fr. J. G. S. Huntington; Alice H. Rippe and Prof. H. H. Boyesen.

OUR LITTLE ONES AND THE NURSERY. (Boston.) This excellent Magazine for children is this month filled with pretty stories and fine illustrations.

BABYLAND. (Boston.) The little ones will find enough to amuse them this month in the short stories and pretty pictures.

THE JOURNAL OF HEREDITY. (Chicago.) This popular scientific quarterly has an interesting table of contents.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

THE NEW CHRISTIANITY. An appeal to the Clergy and to all Men in behalf of its life of charity. Pertaining to Diseases, their Origin and Cure; the Use of Intoxicants, Beverages, and for Sacramental Purposes; the Use of Tobacco and Opium; the Pernicious and Destructive Habits of Women, and the Abuse of Children; and the Prevailing Cruel Treatment of Girls and Young Women. By John Ellis, M. D. New York: Published by the author, 1887.

There are many thoughts and suggestions in this work worthy of careful consideration. The author asserts that the causes of disease, although spiritual, may be divided into two great classes. The one internal—the perverted affections of the human soul, acting directly on the body, causing unnatural excitement or depression, or perverted action in the organism—the other external, or poisonous substances, miasma, or mechanical actions, acting directly on the organism, either internally or externally. When man, to gratify his perverted affections or appetites, voluntarily and knowingly cultivates or indulges in deleterious habits or practices, or brings himself under the influence of external causes of disease, the real cause of the disease, it will be seen, is spiritual, or his perverted affections, and the external agents are but instrumental causes. But where he is brought, either ignorantly or unavoidably, under the influence of external causes of disease, the cause of the disease which follows would seem to be external; still, even this may be but an appearance; for, have we not reason to think that the entire animal, vegetable, and even mineral kingdoms derive all the life they possess from the spiritual world—from spiritual influx, and that all substances derive their character from the quality of the influx which has given them form, and individual life? The actual ultimate constituents of which different substances are composed, which are capable of causing very different effects when taken into the stomach, are sometimes so nearly alike that the chemist can detect no difference, except from sight, smell, touch, taste, and effects.

The author is more and more impressed with the conviction that tobacco is doing more towards sapping the physical constitutions of the American people than even alcoholic drinks. Its effects are more insidious, and comparatively unperceived by the popular eye, and even by the victim himself; therefore its destruction is more certain and irresistible. Then, again, the habit is quite as strong and as difficult to break as the habit of using alcoholic drinks, and therefore it makes its votaries no less abject slaves. The author says: "In regard to His Second Coming the Lord declares: 'Behold I make all things new.' In this New Age, the dawning of which we now behold all around us, men and women who are willing are to be renewed by receiving new light and new life from the Lord. The causes of the prevailing suffering, disease, deformity, insanity and premature death, or the bad habits, customs and all evils of life and the fables by which they are justified and upheld, are to be sought out, exposed and shunned as sins; and, as a consequence, health, beauty, a long and vigorous life, and the place of the soul, feeding, disease, deformity, insanity and premature death which surround us on every hand at this day. Love of obedience to the Divine Commandments, love of the neighbor and love to the Lord are to take the place of the prevailing love of sensual gratification, money, vain show, and of rule without regard to use; and true humanity is to be regenerated and renewed. The Church of the Future is to be strictly a reform Church, not simply as to doctrine, but especially as to life. And wherever, and in whatever organization, men and women are faithfully and conscientiously striving to shun evils as sins, in them is this New Christianity being manifested."

New Books Received.

The following from Boston: Lee and Shepard; Chicago: A. C. McClurg & Co.
THE OBEISANCE AND ITS VOICES: or the Inner Feelings of the Washington Monument with their Lessons. By Henry B. Carrington, U. S. A. Price, 25 cents.

LIFE AND TIMES OF JESUS as related by Thomas Didymus. By James Freeman Clarke. Price, \$1.50.

A FEW THOUGHTS FOR A YOUNG MAN. By Horace Mann. Price, 50 cents.

DRONES' HONEY. By Sophie May. Price, \$1.50.

From Charles H. Kerr & Co., Chicago:

THE NEW BIRTH with a chapter on Mind-Cure by L. P. Mercer. Price 50 cents.

THE SAILING OF KING OLAF and other Poems. By Alice Williams Brotherton. Price, cloth, gilt-edge, 50 cents.

Every Member of the Family

Father, mother, and each of the children may be holders of stock in the famous Tortilla Gold and Silver Mining Co., without much of an outlay, (shares are but two dollars each, non-assessable) and with the certainty of good returns. Twelve developed mines owned by the Company; over \$150,000 in bullion already taken out; dividends begin in September; stock sent by express C. O. D. so you do not pay for it until you receive it. Members of the New York Mining Exchange pronounce it the soundest and best mining property ever offered in the New York market. Write to-day to the Company at 57 Broadway, New York, for prospectus, etc.

Many of the principles which underlie American views of the relations of Church and State were persistently advocated by Schenckel von Oelz, the blessed, pious and reformer, and the Schwenckfelder denomination of the United States of America purpose leasing the writings illustrative of their history by beginning with the works of Caspar Schwenckel von Oelz, to commemorate the 400th anniversary of his birth. The whole will consist of not more than 16 vols., 600 pp. each, and sold entirely by subscription. Price, \$5.00, or \$6.00, including of duties. Address all orders and communications to Gustav E. Stuebert, 828 Broadway, New York.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

"It is a fact," that Hood's Sarsaparilla does cure scrofula, skin diseases, and other diseased conditions arising from impure state or low condition of the blood, overcome that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

Three years ago a small moth flew into the ear of J. H. Bates of Wilmington, Del. It remained just inside of the drum of the ear until the other day, when the application of milk poultices and salt water resulted in its removal. It was alive, and flew several feet.

Delightful and Accessible.

The resorts of Minnesota and the Northwest are attracting much attention, both on account of their beauty, healthfulness and accessibility. In the latter regard the new short line of the Burlington Route, C. & N. W. R., plays an important part. River it through, trains are run to St. Paul, and Minneapolis from either Chicago, Peoria or St. Louis, with the best equipment, including Sleepers and Dining Cars, that the inventive genius of the day has produced.

At St. Paul and Minneapolis direct connection is made with trains for all points in the Northwest, as well as Portland and Puget Sound points. At all principal ticket offices will be found on sale, at low rates, during the tourist season, round-trip tickets, via this popular route, to Portland, St. Paul, Minneapolis and all principal resorts in the Northwest. When ready to start, call on your nearest ticket agent or address Paul Norton, General Passenger and Ticket Agent, C. & N. W. R., Chicago, Ill.

A Change of Form Desired.

To the Editor of the Religio-Philosophical Journal.
You ask your readers, "Shall the form of the JOURNAL be changed?" I answer, "Yes." I have several large boxes filled with copies of the JOURNAL, and would have had them bound long since, had they been in convenient form. I concluded twelve years ago to preserve the most valuable portions of them in a scrap book, and purchased a large one for that purpose; but I found that I would lose articles of as much value by pasting them as those I sought to preserve—therefore, abandoned the idea. The suggestion of your correspondent is good with reference to having the advertisements on the outside pages; but the heading has become so familiar, that should it be changed, I could no longer "outwardly" recognize it as an old friend. The articles in the JOURNAL are worth preserving for future reference, as they differ from the fashionable, evanescent literature of the day, for the truths therein taught will be fresh a century hence to the thousands that must necessarily struggle up through the theological mist, which now enshrouns humanity, and the bound volume of the JOURNAL would be for them a "Pilgrim's Progress," by which they could discover the "chains on the lions," and furnish them with a "key" to unlock the "wicket gate" through which they will be permitted to pass without a challenge from St. Peter who occupies the parapet above. Centerville, Iowa. JACOB RUMMEL.

Scrofula

Probably no form of disease is so generally distributed among our whole population as scrofula. Almost every individual has this latent poison coursing his veins. The terrible sufferings endured by those afflicted with scrofulous sores cannot be understood by others, and their gratitude on finding a remedy that cures them, astonishes a well person. The wonderful power of

Hood's Sarsaparilla

in eradicating every form of Scrofula has been so clearly and fully demonstrated that it leaves no doubt that it is the greatest medical discovery of this generation. It is made by C. I. HOOD & CO., Lowell, Mass., and is sold by all druggists.

100 Doses One Dollar



BEAUTY of Skin and Scalp RESTORED by the CUTICURA Remedies.
NOTHING IS KNOWN TO SCIENCE AT ALL COMPARED to the CUTICURA Remedies in their marvelous properties of cleansing, purifying and beautifying the skin and curing torturing, disgusting, itching, and simply diseases of the skin, scalp and blood, with loss of hair. CUTICURA, the great Skin Cure, and CUTICURA SOAP are exquisite skin beautifiers prepared from it externally, and CUTICURA RESOLVENT the new life of further internally, are a positive cure for every form of skin disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers sold everywhere. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, \$1. Prepared by THE POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down and as white by using CUTICURA MEDICATED SOAP.

\$250 A MONTH. Agents wanted. Send self-addressed envelope to JAY BRONSON, Detroit, Mich.

A TREATISE ON

THE HORSE



AND HIS

DISEASES,

By DR. J. B. KENDALL.

This book contains an Index of Diseases which give the symptoms, cause and the best treatment of each; a Table giving all the principal drugs used for a horse, with the ordinary dose, effects and antidotes when a poison; a Table with an Engraving of the Horse's teeth at different ages; with rules for feeding the care of a horse; a valuable collection of receipts and much other information.

FOR THE BENEFIT OF

NON-PROFESSIONAL HORSE-OWNERS

The book is illustrated showing the different stages of each disease, which is of GREAT VALUE in positively deciding the nature of the disease.

One of the many receipts in this book is worth the price asked for it.

Price Ten Cents, postpaid.

Dual Ambrose, 45 Randolph St., Chicago, Ill.

A PAIR OF BABIES

And a Book For Big Babies.

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The subjects of these two pictures, a pair of babies, are "Brown Eyes," and "Blue Eyes," each a year old, happy smiling, each with an expression of delight from every fiber. With these we send a CHARMING BOOK FOR CHILDREN, a large book of 24 pages, crowded with attractive pictures and exquisite stories for little ones. The cover of this book alone is worth the price I ask for pictures and book; it is printed in 22 colors, and at the back cover is 12x17 inches, and on the first cover a 12x17 inch book.

I send the two pictures and the book as described FOR 40 CENTS, postage paid, and allow to return money, and pay return postage, if the purchaser is not entirely satisfied with the pictures. The purchaser of this paper knows that I am responsible and mean just what I say.

DANIEL ANDERSON, Publisher

45 Randolph St., Chicago, Ill.

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I have used two bottles of Ely's Cream Balm and consider myself cured. I suffered 20 years from catarrh and catarrhal headache and this is the first remedy that afforded lasting relief.

—Dr. T. Higgins, 145 Lake St., Chicago, Ill.

A particle applied into each nostril and is agreeable to use. Price 50c by mail or at druggists. Send for circular. ELY BROTHERS, Druggists, New York.

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By Celebrated Artists sent by Mail. One dollar and fifty cents. See the JOURNAL of May 21st.

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I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a free bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address: Dr. H. G. ROGERS, 101 Pearl St., New York.

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Has a Pad different from all others. It is in shape, with self-adjusting ball in center, adapts itself to all positions of the body, and the ball in the center presses back the intestines just as a person does with the finger. With light pressure the truss is held securely day and night, and a radical cure is certain. It is easy, durable, and a free bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address: Dr. H. G. ROGERS, 101 Pearl St., New York.

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By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our

CENTRIFUGAL LEMON DRILL

You get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the ordinary hand-squeezing. The drill is light and handy, and costs only 10 cents by mail. A *Homemade for Agents* during summer months. These drills can be sold at Fairs and Bazaars. Just the thing for travelers. Send for sample and terms.

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\$330.00 FOR \$100.00.

seven sets of Reeds and Coupler. Five Flutes; two sets of 2 octaves each, and four sets of 8 octaves each; sub-bass of 1 octave and octave coupler.

STOPS—Flute, Dulciana, Echo, Clarinet, La Brillante Principal, Diapason, Diapason, Mellow, Vox Humana, Sub-bass Coupler, and Grand Organ and Knee Swell.

Never been in use. Just as received from the factory. Write at once to the

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THE IMPROVED IDEAL HAIR CURLER.

A Perfect Device for Curling and Frizzing the Hair.

The only Hair Curler made which avoids bringing the heated iron in direct contact with the hair. Always bright and clean. No sooting or burning the hair or hands.

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By JOHN O. BUNDY.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 9, 1887.

More than one World at Once.

It probably seemed big and wise to one man to repel the suggestion of a religious friend with the sententious utterance, "One world at a time"; and its reverberations have seemed to many of like disposition to sound like thunder; but it is not a thunder which is worth stealing. It is every way one of the most superficial conceits ever entertained among those who claim to think. They may plausibly plead that they know only one world, and that by this their practical interest and responsibility are bounded; but if they avow that they are free from all feeling and sentiment on the subject, that they have no queries and no stirrings of a speculative spirit that ever pass the bounds of our mortal existence, then they sink down very low in our esteem. At the best, they are only an uneducated intelligence. They are but the raw material of men and women. Their passions have not passed up above the line beneath which the pre-human and sub-human powers are working in their mundane and mortal environment.

All phenomena, all experience, are suggestive of unattained issues. As all are linked together one can think of nothing present without thinking of its consequences or the new phenomena and forms of force into which it must become involved. We know that all our past and present volition and action are to be followed by inevitable results in our own life, powers and experience. We are hence led to regulate our own action in view of anticipated consequences. This law, we know, covers all of this life. Shall it end here? By what law of reason? There is no such law of reason, nor can there be unless we know that organic dissolution is the annihilation of our conscious individuality; and no one pretends to know this. Its logical opposite, the existence of the soul after death, can be proved. It is, therefore, reasonable that we should be seriously, scientifically and religiously inquisitive on this subject. Indifference cannot be deep rooted. It must be more or less artificial, the effect of temporary causes, and while it lasts it is no credit to its subjects.

All religions have compressed more worlds than one into the motive forces by which they have sought to mold this life. This is very true even of Buddhism, which is generally supposed to look less to a future life than most other religions. It speaks of numerous or innumerable lives, past and future, and of these as having a necessary connection with each other, modified by our volitive action; and it teaches that we pass from all these temporary restless worlds or lines by the attainment of a perfect conquest and discipline over all passion. The early Jewish religious thought says little of any form of life but the one we wear now; but it connects this at every point with other orders of beings, divine and angelic; so that with them it was always more than one world at a time.

The late Jews developed clearer views and strong convictions concerning the existence of a future life and its moral relation to this, and these culminated in the eschatology of the New Testament. This was the effect of intellectual progress; and this fact is a strong argument not only that the process was normal, but also that the change was in the line of progress and truth, though the result in detail may not be wholly true.

This inference is strengthened by the fact that this career of the Jewish mind finds its parallel in all ethnic progress. The Egyptian mind is well advanced when its strange grand history breaks upon us; and in its meridian of glory, power and mental development, it is quite clear that the agency of its gods to guide less conspicuous in this life than it has been in more crude and primitive

times, and that the life after death had progressively risen into mental prominence and importance as the divinely appointed moral heritage of this. The progress of the Greek mind exemplifies the same law. In Homer the gods of all grades are so familiar in human affairs and conditions that they seem only mundane beings. At the same time they are consciously absent from the world of spirits, and this world is remarkably indistinct, shadowy and lifeless. All this is reversed when we come down in time and up in intellect to Socrates and Plato. The gods have largely retired from the world of sense; but the definite vitality of an intellectual and moral order which these two men in one infuse into the Spirit-world of the hereafter is in striking accord with the New Testament.

We cannot longer follow this line of ethnic history; but we may take time to observe its psychological consequentness. In the less developed conditions when the senses are strong and dominant relative to the intellect, which is but little informed and disciplined, sense-phenomena are often explicable, only by the supposition of the action of Gods and angels. With the progress of intelligence this method of viewing phenomena must pass away; and with the introduction of a more realistic sense view there emerges a higher faculty of intellectual and spiritual conception and aspiration. Supramundane agencies become more confined to their appropriate sphere and mode of existence; and at the same time men gradually develop the conception of being themselves spiritual beings, which may become supramundane, and which, therefore, ought so to become because of their evident capacity. Thus the future as a sphere of life in close and vital relation to the present rises into mental prominence with intellectual advancement.

The relation of these two worlds is at first comparatively undefined and there are few or no intellectual barriers in the way of visitors from other spheres. With the advent of the spirit of cosmic science the gates between the two worlds are arbitrarily closed or at least there is a violent attempt to close them by the constant asseveration that there are no gates between them. If, indeed, there is any other world than ours. Young cosmic science, like all other youth, is bold and presuming. After years and experience have taught it some discretion, it assumes the airs of modesty in the spirit of pride, and affects agnosticism with the implications of negative gnosticism, which knows that nothing is to be known beyond our wonted form of life and its methods.

The next step is the evolution of spiritual science. This is the modern Prometheus who steals fire from heaven and excites the jealous fear of all the older gods, and defeats their cruel power, proving that it is of short duration. This spirit understands cosmic forces and relations as well as others, and better because it sees their spiritual quality and significance. Spiritualism is the beginning of the noblest of sciences, to which all other sciences are auxiliary, and they will serve it well after they have learned to know themselves.

Western Unitarianism.

The acts and work of the Western Unitarian Conference and of individual delegates, have been the subject of comment in the JOURNAL. The contributor has had welcome access to the JOURNAL's columns, because within certain reasonable limits the platform of the paper is free. Again there is a large body among Spiritualists who affiliate more or less intimately with Unitarian societies; and further, all that affects the progress of liberal religion is germane to the objects of the JOURNAL. On the second page of this issue the Unitarian critic incorporates the Western Unitarian platform as a part of the material to be placed before the JOURNAL's readers, and thereby offers an opportune time for the JOURNAL to say a word.

In May, 1886, at the annual meeting of the Western Unitarian Conference in Cincinnati, a declaration for "freedom, fellowship and character" in religion, was adopted, leaving out any mention of Deity or immortality as great spiritual ideas underlying and inspiring thought and life. This was apparently done to make the agnostics feel more at ease, and to keep up the theory that a union of ethical and religious effort between spiritual thinkers and materialistic thinkers was feasible and desirable. As the JOURNAL then said: Robert Ingersoll could, if he would, take the title of reverend, "was his pow in the pulpit" of a Western Unitarian church, and teach Atheism and deny immortality under their name.

The question is, can opposites unite? Nothing can be more unlike and opposite than the Unitarianism of Channing and Parker and the materialism toward which agnosticism leads. To respect honest opinions is one thing; to join with those whose theories pull down what one's sect or party would build up, is another and quite different matter. The Unitarian friends wished to be fair and free, which is commendable, but they did not, and do not yet see that a man or a body of men and women must stand somewhere and for something and say what they stand for; that thought underlies and gives cast and hue to life; and that whether matter or eternal mind is king, and whether man dies with his body or is an immortal spirit served by a bodily organization, are the deepest questions of our day, and that a body of professed religious believers occupying an indefinite position on these questions and encouraging opposite opinions will be a house divided against itself.

The majority at Cincinnati did not think it essential to stand on a spiritual foundation. In their aim to be broad and free they became indefinite and shadowy and shallow. Criticism came from within and without, a change toward more affirmation seemed best, and hence the action of the late meeting in this city.

The resolutions there adopted by a vote of 59 to 13 in a conference of something over one hundred delegates require a word of comment. In the statement of early Unitarianism the emphasis laid by Channing and Parker on a future life and on more rational views of a progressive immortality are passed by in silence.

Immortality is not named as a great truth of the soul overarching the ages, but is a shadowy inference from "the sense of deathlessness." This shows how greatly Unitarianism needs the philosophy and the facts of Spiritualism. The resolutions are too wordy and indefinite; a dozen lines would better state the whole case.

The Queen's Proclamation.

Evansville, Illinois, is famous for several things, but especially as being the home of Frances E. Willard, Queen of the great and growing Kingdom of Temperance. From Evansville is promulgated numerous protests and appeals calculated to disgruntle the Queen's deadliest foe, King Alcohol. It is an open secret that this King has a seemingly inexhaustible treasury, to which he invites the vernal conductors of daily papers, and all other allies who can aid him in staying the progress of the Temperance army. In return he only asks that they advertise his products and prevent antagonistic legislation.

Queen Frances has issued a proclamation calling attention to the seductive, mouth-watering, spirit-stimulating, illustrated advertisements of "sour mash," which certain leading dailies in this city insert. This proclamation is in the form of resolutions and reads as follows:

Resolved, That while we recognize the necessity of a daily press, and the fact that its primary object is to make money, we claim that this object should be pursued subject to certain limitations; and first among these it should contain no matter in its editorial or its advertising columns which would tend to deceive, demoralize and degrade its patrons; no matter which a Christian parent would be ashamed or afraid to have his children read. We claim that the advertisement in question and all advertisements of the liquor traffic in the daily press are pernicious in the extreme in their influence upon the public; and further, that they tend to counteract or forestall the teaching in our public schools of the scientific truth that alcohol is always and everywhere a poison.

Resolved, That the intelligent, moral and Christian people of this country support the newspapers, and are therefore responsible in some measure for the tone and expression of those papers; and in view of that responsibility, an imperative obligation rests upon them to bring such a moral pressure to bear upon the press as will cause the exclusion of such advertisements.

To that end we most earnestly invite the action and co-operation of all Christian churches and religious societies, of the religious and temperance press, of temperance organizations, lyceums, philanthropic associations, university and college societies, and especially of the W. C. T. U. and the Good Templars.

The JOURNAL endorses the sentiment of these stalwart utterances and what is more not only does so theoretically but practically, by refusing advertising space to the "Belle of Bourbon" and all other sirens of "Sour Mash." The JOURNAL regrets to be obliged to call the attention of Queen Frances to the strange and almost inconceivable fact that most of the newspapers subsidized by the monarch of Sour Mash are owned by professed Christians, and that the greatest obstacle in the way of permanent victory for the Woman's Christian Temperance Union, lies within the so-called orthodox Christian fold. The most powerful western opponent of the W. C. T. U.'s efforts to secure prohibitory legislation is a daily paper controlled by Presbyterians, in whose columns may be daily found advertisements of rum shops, houses of assignation, and swindling schemes. Its owners look with holy horror upon all religionists who abide outside the Calvinistic corral; for Spiritualists they have only contemptuous pity. Nevertheless these most excellent Calvinists are very methodical, thrifty people who never allow religion to interfere with business. So Queen Frances had best give over trying to boycott or persuade these dear brothers, and proceed forthwith to buy them. They are for sale: only outbid King Alcohol, and his "Belle of Bourbon." "Hand made Sour Mash" and all the retinue of hand maids will be barred out of the columns controlled by these consistent Christian gentlemen.

Mrs. Ada Foye.

This most excellent test medium is obliged to return at once to San Francisco owing to the condition of her health. She contracted a severe cold soon after her arrival here which has so affected her throat and lungs as to render her return to California imperative. This will be a severe disappointment to thousands of inquirers in Chicago, and to the many societies farther east with whom engagements had been made. Mrs. Foye's platform tests in this city have created a profound interest, and secured the attention of many leading citizens. On last Sunday evening the hall was again filled, and could she have remained here another month there would not apparently have been a hall large enough to accommodate the audience. When her health permits she can come back with the assurance of great success, and the certainty of deeply interesting the public.

We publish this week a lecture, by James Abbott on the "Weak Points of Spiritualism." Next week we will publish another lecture by him on the "Strong Points of Spiritualism." Mr. Abbott is a Spiritualist, but is exceedingly careful and critical in his investigations.

The Work of Revising the Bible.

The Pall Mall Gazette says:

The work of revising the Bible which is going on in Germany does not appear to be making the desired progress. This is partly owing to the dilution which has taken place in the membership of the commission, but more to the failure of members to attend the conference. A yearly meeting of the commission held at Cologne lately was only attended by eight persons. The revisers began the third and last reading of the Old Testament, taking first Isaiah and the Psalms. The former book was finished and the latter half completed. Another sitting will be held in the autumn, and then the reading of the Psalms will be resumed and the third reading of Jeremiah, Ezekiel, and several of the minor prophets be proceeded with. Sub-commissions have been appointed to read Jeremiah and Genesis, and these will hold sittings in Whitsun week and in the autumn. It has been found expedient that a commission of scholars well acquainted with the language of Luther and the requirements of the present age should be appointed to decide on various questions affecting the style of the sample Bible which is being prepared, and the Minister of Public Worship has agreed to defray all incidental expenses.

Providing that the Bible emanated directly from God, the various revisions that have excited so much interest throughout Christendom, cannot well be considered other than sacrilegious. It is a fact, however, worthy of note, that all the revisions heretofore and now being made, are solely from a human or mundane standpoint. The spirits of the apostles have not been consulted; the advice of Jesus has never been solicited; none of the denizens of the supramundane spheres have been brought into requisition to determine whether Adam was made from the dust of the earth, and Eve constructed from a rib taken from his side. Cain has never been called upon for explicit particulars with reference to his killing Abel, nor has Satan been interrogated as to the extent of his sulphurous regions, and whether he still retains his cloven feet and horns. The writer of Genesis might shed considerable light on "kissing." Its origin, therapeutic value, and general utility, as he refers to it often, as if it had then even existed as a custom for thousands of years. The angels of God who met Jacob on one occasion might be able to explain why his relations with Esau were of such an unpleasant character. Especially should the writer of this passage in the Bible be questioned: "Thus saith the Lord of hosts the God of Israel—Drink ye and be drunken" (Jeremiah 25:27). He may have been badly intoxicated when he uttered this, and the "Lord of Hosts" in nowise in communication with him.

Daniel, too, should be interrogated as to Shadrach, Meshach and Abednego; were they compelled to pass through that terrible fiery ordeal, or was Nebuchadnezzar laboring under a serious hallucination? Joel and Amos should also be invited to testify before the Commission, and requested to render clear the part they acted in ancient times. Habakkuk ought to be solicited to explain why he said "The sun and moon stood still in their habitation," when every modern astronomer knows that they can't "stand still," but must be in constant motion. Zephaniah might also elucidate "the word of the Lord" which came to him, and Haggai render the history of Darius more lucid. Moses, the ancient law giver, should be rigidly cross-examined and the origin of the peculiar power possessed by the magicians should be fully determined. "When Aaron stretched forth his hand over the waters of Egypt and the frogs came up and covered the land," the indefatigable magicians through the instrumentality of some occult power did likewise. The modern thinker would like to be informed as to the source of the power of Moses and the magicians, so that it can be applied to supplying the poor of Ireland and other starving people with a diet suitable to sustain their wants. John said, "I have the keys of hell and death." He should be called upon for an explanation as to the respective roads that lead thence, so that humanity may no longer be in doubt. Particularly should St. Luke be called upon for a concise elucidation of his injunction—"Give to every man that asketh of thee, and of him that taketh away thy goods ask them not back again." The tramps of Chicago would be delighted at a liberal interpretation of that command. Solomon, too, should be asked to state why it was right for him to have numerous wives and concubines and wrong for Brigham Young to imitate him in that respect.

The work of revising the Bible can never be complete without calling upon those whose names figure therein conspicuously for their assistance. They alone know whether the statements attributed to them are true or false, and no amount of careful and systematic revising on the part of mortals, will ever reveal the whole truth in connection with the Bible. Yet the revision craze should continue; the abstruse should be made plain; the contradictions harmonized; the unreasonable statements expunged; the blundering metaphors either erased or explained in such a manner that they will be intelligible to the ordinary mortal,—in fact the pruning process should go on systematically until the Bible shall have been so modified that only one religion can be gleaned therefrom, and the duty of man rendered so plain that he can easily determine the same without asking a minister of the gospel for instruction.

This is the revising age. Every new religion is formulated by revising some other religion; every new sect is to a certain degree, merely a revision of some old creed; every step in advance is made by revising, improving and readjusting old systems and methods; in fact without revising old bibles, old creeds, and old systems of worship there could be no progress.

Mr. Lyman C. Howe is to lecture at Sturgis, Mich., on the third and fourth Sundays in July.

Cremation Favored.

There was a large attendance at the meeting of the American Medical Association in Central Music Hall, June 9th. Dr. Keller of Arkansas, chairman of the Committee on Cremation, was not present, and his report was read by Dr. Morris of Baltimore. The report says that new facts of a practical character have come to the notice of the committee, during the year. The committee recommended the use of chemical disinfectants and burial in temporary coffins, and said that cremation would come in proper time. Caustic lime or chloride of zinc are specially adapted to the rapid disintegration of the dead body. Continuing, the report says that the old-fashioned triple coffin and the vault should be entirely discarded. Earth-to-earth burial should, as far as possible, be encouraged. As our cities increase, as our populations thicken, the evils of our present mode of burial will increase. In the end it will be found that cremation is the truest, safest means of escape from the evils incident to the decomposition of the dead. The committee recommended the adoption of the following:

Resolved, That it is the judgment of the American Medical Association, that the burial of all persons dying of zymotic diseases should be placed by law under the control of the health authorities, and that in all such cases of disease chemical agents should be used by such authorities to bring about a rapid disintegration of the dead body.

Without further discussion the resolution was referred to the committee on health boards for further action.

GENERAL ITEMS.

G. B. Stebbins will speak at Grand Blanc, near Flint, at a Grove meeting, Sunday, July 31st.

Lyman C. Howe lectured at Grand Rapids Mich., June 28th and 29th, and July 7th and 8th. July 3rd he lectured at Muskegon. He has an engagement there also for the 10th.

At the Rustic Spiritualist camp meeting lately held near Montpelier, Ind., W. H. Blair, of this city, was the principal speaker. Mr. Blair is an able speaker, and always holds the close attention of his audience.

The Daily Commercial of Chattanooga, Tenn., makes favorable mention of a lecture delivered there by G. W. Kates, June 20th. Miss Zaida Brown gave psychometric readings of character on the same occasion, which were well received.

The June Theosophist has been received, and has an interesting table of contents. A. P. Sianett contributes his third article on "Studies in Buddhism." A paper on Practical Theosophy follows, and Dr. Henry Pratt adds "Ha-Khosheah." For sale at this office, price fifty cents.

Geo. W. Kates writing from Chattanooga, Tenn., under date of June 28th, says: "Mrs. Zaida Brown of Atlanta, Ga., well known as a test medium and trance lecturer, and myself, will be married on July 5th, on Lookout Mountain, at the camp meeting. We will enter the lecture field jointly next fall, and devote our entire time and attention to the work that way."

The preliminary report of the Commission appointed by the University of Pennsylvania to investigate Modern Spiritualism in accordance with the request of the late Henry Seybert is out in book form. The publication of this report has been looked forward to with interest by Spiritualists and investigators, and we are now prepared to supply copies at \$1.00 each.

"Suffrage a Right of Citizenship" is the title of an able paper by Hon. C. B. Waite, which appears in the July number of the Chicago Law Times. Judge Waite is a capital hand at hunting up authorities, and as this theme is one of special interest to him, he has presented an array of legal precedents and decisions that ought to settle the question of woman suffrage in the affirmative without further delay. The Law Times is published by Mrs. C. N. Waite, Ashland Block, Chicago.

Light of London says: "We announce in our advertising columns the approaching departure of Mr. Eglington for Portugal and Peru. His services as a medium were never more in demand, never more appreciated. This is due not only to the fact that he is the only available public medium of note, but to the fact that his success against antagonistic conditions is so good. We are sorry to lose him, even temporarily, from England, for there is nobody to supply his place."

The State Journal of Lincoln, Neb., speaks as follows of a mind-reader living in that section: "A number of prominent men have become interested in Prof. Reese, and Senator Melickjohn, it is said, has decided to take him to Nance county, to assist in ferreting out the murderer whose crime startled the State some time ago. Ex-Gov. Furnas was greatly puzzled the other morning when the mind reader told him the name of the writer of a letter which he held in his hand. He is also watching the work of the professor with great interest."

A note from Mary E. A. Whitney of Providence, R. I., informs us that on the evening of June 17th, a number of the personal friends of Mr. and Mrs. E. H. Dunham visited them at their residence, No. 38 Dexter street. After an hour spent in social converse, enlivened by music by Mrs. Lapham and Mr. Fenner, the especial business of the evening was transacted, namely, by Mr. Peyer who, in behalf of the company, presented Mr. Dunham with an elegant gold-headed cane. An exquisite basket of flowers was given to Mrs. Dunham. At a meeting of the executive committee of the Providence Spiritualist Association held Sunday, June 19th, resolutions were adopted highly commendatory of Mr. Dunham, who had tendered his resignation as treasurer of that association.

Psychometry.

Rev. John Pierpont was interested in Psychometry, and in his poem "Prologue," delivered at the 16th anniversary of Yale College, he referred to it and its discovery thus:

The very page that I am tracing now,
With larynges and a careworn brow,
To other brows, by other fingers prest,
Shall tell the world not what I had been deemed,
Nor what I passed for, nor what I had seemed,
But what I believe in, friends, or not,
To this high point of progress we have got.
Westward on every page we write!
Send you a note to China or the Pole—
Where'er the wind blows or the waters roll—
That note conveys the measure of your soul!

The Art of Giving.

Prudent thrift—the art of saving—is a virtue that all should cultivate. The accumulation of property as a shelter and protection for old age, or as a shield against sickness or misfortune, is always commendable. But in the exercise of this virtue it is not necessary that one should be so widely wrapped up in self as to be unmindful of one's obligations to society, or to the woes and wants of the unfortunate members of the household of our common humanity.

In the churches, everybody, from the toddling infant to the gray-haired sire, is expected to give for the support of their religious institutions. Note the costly churches, in this and other cities of California, representing millions of dollars given for their erection and maintenance; see the colleges that have been endowed, the foreign missions that are maintained, the charitable institutions that are supported. What vast sums have been, and are continually required for this work. Where does it come from but from the pockets of the charitably inclined, or from those who give as a Christian duty.

We see what Christianity is doing for the spread of its doctrines, and for the alleviation of want and wretchedness in the world. May not Spiritualists profit by the lesson? What temples are we building? What grand charities are we founding? What schools are we endowing? Are Spiritualists not as simply supplied with this world's goods as their fellow beings? Most certainly they are. Indeed, they number in their ranks many persons of exceptionally large wealth.

But it is not the wealthy alone that should give; it is a moral and spiritual duty devolving upon all alike. The exercise of charity is a necessary means of spiritual unfoldment. It enlarges one's nature, and brings one nearer to the heart of God. In proportion as we take an interest in the welfare of others, and in promoting the happiness of our common humanity, so shall we lay up treasures of soul that shall stand to our credit in the coming time, and far outweigh all the baubles of earth.

When one has enough for all reasonable earthly needs, what does he want of more? He can only appropriate a certain amount of this world's goods for himself and for the needs of those depending upon him. He can give no more than he has, and he will, go, perhaps, to feed the earthly wants of those who have done naught to acquire it, and who are often anxiously waiting the time that shall put them in possession of their inheritance.

How much there is that needs to be done. Our periodicals and speakers need a better support. We need homes for our poor, and schools for physical research. We need a better paid and more intelligent mediumship. We need an organized missionary system for the dissemination of our gospel. Indeed, the harvest is ripe for the sickle all around us; where are the laborers to gather it in?

Is it not time that we were up and doing? for lo, the shadows are thickening, and the night cometh apace when no man can work.—Golden Gate.

"The Mystery of the Ages."

It is impossible, without entering into a lengthy analysis for which our limited space affords no scope, to give our readers any reasonable idea of the author's arguments. Rather than mutilate, we prefer to recommend to those whose taste lies in this direction a perusal of the book. Lady Calhoun believes that the reign of the Spirit of Truth, the Comforter, has already commenced; and that we are living in the very time when the new development of Christ's teaching is being wrought. The knowledge of God comes to the world in cycles or waves, and old systems of religion recede as the new advance. Certainly popular Christianity has receded far enough from the primitive teaching of the Christ, and the world needs a new baptism of Truth. And what is the conclusion? "The true Theosophy is universal, and not merely a momentary or ephemeral mystic craze, or badge of party, but it is and has ever been the highest, because truest, aspiration of the soul, and its secret is the union of God and man."

We are struck, as we conclude a notice which has no higher aim than to introduce the book to our readers, with the following:

1. The wide grasp of the subject everywhere displayed.
2. The enormous range of authorities consulted and cited.
3. The clear and unpretentious style in which the book is written.
4. The gentle and tolerant spirit that pervades it.—Light, London.

"The Mystery of the Ages" Contained in the Secret Doctrine of All Religions, by Marie, Countess of Calhoun, Duchesse de Pomar. For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL. Price \$3.00.

Mrs. Brigham at Newark, N. J.

To the Editor of the Religio-Philosophical Journal:

Mrs. Helen J. T. Brigham, who kindly offered to speak for us semi-monthly on Monday evenings, has just finished her term of engagement. She had not so large an audience as we had hoped for, but it is quite evident that there were very few that heard her once who were not eager to catch every word that fell from her lips each time that she came; that she did an efficient work in arousing and in some instances eradicating the bonds of superstition and ignorance, there is not a doubt, and she is certainly entitled to much praise for maintaining a good temper in patiently answering numerous questions arising from the substance of her lectures, and the close of her last lecture, part of the audience remained in the hall, partook of cake and ice-cream, and enjoyed a good social time. Notwithstanding our financial compensation was by no means equivalent to the favor received, Mrs. B., in the goodness of her heart, has offered to come back to us when she returns in the fall from her summer home. May she live long to share with humanity the blessing of this gift so munificently bestowed upon her; is the prayer of her many friends.

Newark, N. J. R. N. CRANE.

Brain Work
requires for its successful and pleasurable pursuit a full, uniform and continuous supply of pure, rich blood to the brain. If, through the torpidity of the liver, the blood becomes foul with bile, the brain is poisoned and over-stimulated with the excess of blood which the irritated heart sends to it with frantic impulses. Dizziness, heaviness, loss of memory, impossibility of application to any kind of work, reveal the truth. To relieve this, and preserve not only the brain but the whole system in the best working order, Dr. Pierce's "Golden Medical Discovery" will be found invaluable.

An Inquiry.

To the Editor of the Religio-Philosophical Journal:

Can some one give me the address of a good medium who would like to give public tests of spirit presence in the West? It is not a matter of whether she is a speaker or not, if she can give tests in public. There is an immense field here in Nebraska, and I have no doubt that much interest would be taken in such manifestations.

Edgar, Neb. T. E. CASTERLINE.

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Dr. W. S. Hoy, Point Pleasant, W. Va., says: "I have made a thorough test with Scott's Emulsion in Pulmonary Troubles and General Debility, and have been astonished at the good results; for children with Rickets or Marasmus it is unequalled."

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Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of Ayer's Hair Vigor is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it had when I was 25 years of age."

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Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. I look ten years younger."

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of Ayer's Sarsaparilla or of Ayer's Pills, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

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Weak Points in Spiritualism.

(Continued from First Page)

to refuse admission to all such as cannot show a certificate of good moral character.

6. A sixth objection I find in the fact that when talented men, men of broad education and thoroughly developed intellectual faculties, pass away and are alleged to return, their utterances as given through mediums are invariably far below the utterances of those same men while on earth. A notable illustration of this will be found in a book recently published by a medium. The work purports to contain accurate interviews with spirits of men who were distinguished here in various pursuits; among them Mill, Greeley, Agassiz, Lincoln, Dickens, Thiers, Emerson, Disraeli, Bulwer, De Quincy, Darwin, Longfellow, Carlyle, Franklin and Bishop Colenso. Now, I have grave doubts regarding the genuineness of those pretended interviews, for this reason, that the thoughts as well as the diction are far inferior to the writings of those same persons while on earth. If they still live in a conscious existence, I hardly think they have so far lost their wits as to give utterance to all the nonsense attributed to them. True, the means of communication may be imperfect and the surrounding circumstances may be untoward; but I do not think the ordinary men of the world will accept foolish platitudes as coming from another and higher existence, because of some distasteful name attached. The purported utterances of the great departed are regarded, and justly so, with extreme caution. It has often been remarked that the physical manifestations of Spiritualism are commonplace. I have been more interested in trying to find out just what does occur, than in deciding whether it was commonplace or not. In this instance, however, it does make a difference whether the utterances of a departed William Pitt are above those of a ward politician, or the lines of a Shakespeare or a Longfellow are anything above doggerel.

7. No truer words were ever uttered than those spoken by Jesus so long ago, when he said, "By their fruits shall ye know them." I am not so much interested in what my neighbor believes, as what he is. If his conduct meets the approbation of right thinking people, I shall be quite willing to overlook any follies which he may believe. It will be hard work to convince the world of the truth of any ism which does not raise its followers to a higher level, and make their lives better for their belief. The world will not be converted to Spiritualism half as readily by an amount of evidence, however startling, as it will by the daily lives of those who believe it. I know many who have been thus brought up to an appreciation of a higher life, and also many who have not. The great trouble in such cases is, that the bad examples are much more conspicuous than the good ones, and attract the larger notice. I do not think people generally are impressed with the idea that a supposed knowledge of the continuity of life necessarily makes such believers better, or brings them up to higher planes of thought, to nobler conceptions of duty, to better modes of living. I know too many, whose chief intellectual employment consists in running after mediums to get communications from their friends, which, if obtained, would only prove that of which they were before convinced; namely, that those friends still existed. When Spiritualists show by their daily walk and conversation that their belief is not a mere abstraction, but that it is a well-spring of knowledge regarding the future, resulting as well in right living here; when they cease to fellowship with mediums and others whose morals appear to best advantage when dissolving in the shadows, then will the world lend an attentive, nay an eager, ear to the statement and proof of their claims. Further, no amount of evidence will demonstrate what one's daily actions belie.

8. The eighth objection I have noted is one which will apply with no more force to Spiritualism than to any religion or ism, when carried to the extreme. It is this, that many who believe over-much, in the future, neglect present opportunities. Instead of living this life as they should, employing it to its fullest capacity of enjoyment and usefulness, they dwell in the other world entirely, using this only as the basis of material supplies. This is one great fault I have to find with many Spiritualists. Realizing, perhaps, more keenly than their orthodox neighbors the fact of immortality, their attention is absorbed by their friends who, they believe, have passed on before; while proper attention is not bestowed on their friends who remain here. Now, if I had a child who was numbered among the dead, as well as one among the living, I should consider the latter as entitled to the greater share of my thoughtful consideration; because I would believe that the other, if still existing, was being cared for by others. I enter no complaint against those who have investigated these things, and claim they realize what before they only hoped for; no more than I have against those who say they find nothing. It is only when the contemplation of the future takes time which should be given to things temporal, that the objection lies. For if a man has sufficient intellect to grasp only one of these two states of existence, by all means let him hold fast to this. Nothing would result more disastrously than to relinquish our energies toward our betterment here, trusting to the inhabitants of another world to make up the deficiency. Those who count too much on laying up treasures in heaven, rarely lay up any on earth. Perhaps the treasures in heaven may in time be the more valuable, but it is our duty to leave enough of the grosser and more material sort behind to pay funeral expenses, while common justice would suggest that creditors had the first claim.

This consideration appeals to us more strongly when we observe what the prosecution of other-worldliness has done for mankind, as shown by the condition of Europe in the 16th century after the spiritual powers had ruled the temporal for over a thousand years. Draper has well described it in his "Conflict between Religion and Science." I will quote his words:

"The surface of the continent was for the most part covered with pathless forests; here and there it was dotted with monasteries and towns. In the lowlands and along the river courses were fens, sometimes hundreds of miles in extent, exhaling their pestiferous miasma and spreading agues far and wide. In Paris and London the houses were of wood daubed with clay, and thatched with straw or reeds. They had no windows, and until the invention of the saw-mill, very few had wooden doors. The luxury of a carpet was unknown; some straw scattered in the room supplied its place. There were no chimneys; the smoke of the ill-fed, cheerless fire escaped through a hole in the roof. In such habitations there was scarcely any protection from the weather. No attempt was made at drainage, but the putrefying garbage and rubbish were simply thrown out of the door. Men,

women and children slept in the same apartment; not unfrequently domestic animals were their companions. In such a confusion of the family it was impossible that modesty or morality could be maintained. The bed was usually a bag of straw; a wooden log served as a pillow. Personal cleanliness was utterly unknown; great officers of state, even dignitaries so high as the Archbishop of Canterbury, awaked with vermin; such, it is related, was the condition of Thomas a Becket, the antagonist of an English king. To conceal personal impurity perfumes were necessarily and profusely used. The citizen clothed himself in leather, a garment which, with its ever accumulating impurity, might last for many years. He was considered to be in circumstances of ease if he could procure fresh meat once a week for his dinner. The streets had no sewers; they were without pavement or lamps. After nightfall the chamber-shutters were thrown open, and slops unceremoniously emptied down, to the discomfiture of the wayfarer tracking his path through the narrow streets, with his dismal lantern in his hand.

"Aeneas Sylvius, who afterward became Pope Pius II., and was therefore a very competent and impartial writer, has left us a graphic account of a journey he made to the British Islands, about 1430. He describes the houses of the peasantry as constructed of stones put together without mortar; the roofs were of turf, a stiffened bull's hide served for a door. The food consisted of coarse vegetable products, such as peas, and even the bark of trees. In some places they were unacquainted with bread.

"Cabins of reeds plastered with mud, houses of wattled stakes, chimneyless peat fires from which there was scarcely an escape for the smoke, dens of physical and moral pollution swarming with vermin, wisps of straw twisted round the limbs to keep off the cold, the ague-stricken peasant had no help except shrive cure!" Such was the result after other-worldliness for centuries had had full sway, and should have developed its best fruit, if it ever intended to.

Note on the other hand what the pursuit of this-worldliness has accomplished for mankind. Material experiments and intellectual efforts devoted to mundane affairs have given us: Newton's Principia; the discovery of the circulation of the blood; of inoculation; of the aberration of the fixed stars; the thermometer, chronometer, microscope and telescope; Cook's circumnavigation of the earth; the voltaic pile; Herschel's survey of the heavens; illuminating gas; polar expeditions; Davy's safety lamp; the electro-magnetic discoveries of Faraday; the steam engine; ocean steam ships; modern chemistry; railroads; telegraphs and telephones. All these things have diminished time and space, and increased the possibilities of a human life. Whoever will examine what other-worldliness has done during its long career, and what this-worldliness has done during its brief period of action, cannot but draw the contrast. If then other-worldliness has done so little and this-worldliness so much, can there be any question as to which demands the larger share of our attention?

There are other objections which I might cite as standing in the way of the triumph of Spiritualism, but I think I have noted all those deserving much consideration. Will it have sufficient vital force to overcome these difficulties which beset its pathway, and establish on sure foundations its claims to be able to demonstrate continuity of existence? These are questions which I will now leave for others to determine. For my own part, I desire to live forever. To return to dust, whence we came, seems an inglorious conclusion of the grand and terrible conflict we are here waging. I should be glad if I could present the evidence of immortality to you so clearly and strongly, as to leave no room for further doubt; but I cannot. Rest assured, however, that whatever may be the truth, it will ultimately establish itself. In the meantime, if we live well our part here, the hereafter will have no terrors for us; but when the summons comes to us which must come to all, it will not be like as to "the quarry-slave at night, scourged to his dungeon; but like one that wraps the drapery of his couch about him, and lies down to pleasant dreams."

For the Religio-Philosophical Journal.
Bishop B. T. Roberts on Spiritualism.

A Review of a Free Methodist Bishop's Attack on Spiritualism, By Samuel Watson, D. D., for Thirty-three Years a Preacher, Elder and Editor in the Methodist Episcopal Church.

I find in the *Saratoga* (N. Y.) *Eagle*, copied from the *Evening Christian*, a communication from Bishop B. T. Roberts of the "F. M. C. H." He has nine paragraphs of grave charges which I propose to notice in their regular order:

1. Its adherents have departed from the faith. Some of them were once preachers of the Gospel. Others were members of the churches. But in embracing the new doctrine they have given up the old. In turning to demons for help they have forsaken God. Those who think they get communications from spirits have no longer any need of the Bible.

If he means by "departed from the faith," the creeds and dogmas of some of the churches, then he is certainly correct, for some of them slander the character of that heavenly Father "whose tender mercies," as the Bible says, "are over all his works." I plead guilty to the charge of having been once a preacher, and was kept by the church for over thirty years in the most important positions in the largest city and vicinity in the conference. Seventeen of those years were after I had avowed to my charge, which was the largest in the conference, that I was a Spiritualist. Ten of those years I was the editor of the *Memphis Christian Advocate*, the official organ of the Methodist Episcopal Church South; then four years in the Memphis district as the presiding elder.

At the General Conference which met in this city in 1870, I was elected to edit the *Christian Index*, which I did until I felt it due to the church as well as myself to withdraw from it, for I was not in harmony with some of its doctrines. I believe the Old Testament to be a good spiritual book, adapted to the ages in which it was written;—much of it written under spirit control, as Ezekiel says, second verse of second chapter:

"And a spirit got into me. When he spake unto me I heard him that spake to me."

On another occasion, third chapter, twenty-fourth verse he says:

"Then the spirit entered into me and set me up upon my feet and spake with me." The Spiritualism of those ages was all that the people could appreciate or improve. This, like every thing, has been progressing and developed as fast as mankind was prepared for it. We "have not forsaken God," but have more rational views of His dealings

with His children than was taught in those days by Moses and others.

2. There are genuine manifestations of supernatural agency. This is established by testimony that we cannot set aside. These spirits are "seducing" to a high degree. They draw Christians away from Christ, husbands away from their wives, and wives away from their husbands. Much of the looseness in modern society is owing to wide-spread influence upon community of modern spiritualism.

He may well admit "There are genuine manifestations." There are many of these manifestations recorded in the Bible. Why is it not as easy to believe that spirits can communicate with men now as anciently? We cannot question the one, nor can we doubt the other. Human testimony is used for ancient as well as modern manifestations. If man ever had intercourse with spirits it was in accordance with a law which has never been abolished. These manifestations, when properly understood, come to the aid of the church. They supply to atheists and infidels the lacking evidence of immortality, while those who reject them cannot give what this age demands,—its demonstration. The doctrine of immortality must ultimately rest upon proof, or be rejected. The tendencies of the present age are to reject everything which cannot be demonstrated.

If all the phenomena attending the modern movement be accounted for on physiological grounds, without the intervention of spirits, ancient phenomena will have to pass the same ordeal and receive the same sentence by scientific men. Little as some think of it who ridicule these things, there is more at stake than they have ever imagined. The phases of modern Spiritualism are nearly all recorded in the Bible. God's laws, like himself, are immutable. The church should meet this question as its importance demands. They cannot, they dare not, ignore the facts of these manifestations. They are in harmony with the universal law of God as it existed from the beginning. The Bible opens with a spiritual science; and the New Testament closes with communications from one of the old prophets to John in the lonely Isle of Patmos.

3. The doctrines they inculcate are "doctrines of doubt." They say to the sincere of the nineteenth century as Satan said to those he enticed to become sinners in Paradise, "Thou shalt not surely die." It is the old doctrine which devil has taught from the beginning. They throw aside the fear of God; they restrain prayer.

I will reply to this by simply quoting from Genesis, chapter 3, verses 1 and 5, and the 22nd verse of the same chapter:

"And the serpent said unto the woman, ye shall not surely die."

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

"And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life and eat and live forever, so he drove out the man."

Does not God testify to what the serpent said? Spiritualists do not "restrain prayer." They believe in its efficacy and use it freely in their public assemblies as well as in their private invocations.

4. There is no doubt but that the materialization of spirits, of which so much lately has been said, is an imposition knowingly practiced for the sake of gain. Some of the most noted spiritualists have been proven to be the rankest impostors.

This is one of the most reckless falsehoods I have ever read. There are hundreds of thousands of living witnesses who know the truth of this phase of phenomena as well as any other facts of which their senses are capable of taking cognizance. There are a number of similar facts recorded in the Old and also in the New Testament.

5. But they do not appear to be troubled with any compunctions of conscience for anything they do. Thieves and murderers sometimes become conscience-stricken; but spiritualists seldom do.

I do not think I ever read a more slanderous falsehood than the above. However much Spiritualists may differ in regard to some things, so far as I have ever learned they do agree that what you sow in this world, you have to reap in the next. The "outer darkness" mentioned by Jesus I never realized until I heard it from those who were thus surrounded by it. They believe, as he taught, that they have to pay the "utmost farthing" before they can be released from their prison.

6. Many of their speakers openly advocate abolishing the marriage relation. They would have a man and a woman live together as long as they find it agreeable and convenient.

Another base falsehood. I have associated with most of the prominent speakers from Massachusetts to California for twenty-five years; have attended many camp meetings in New England and the Northwestern States, but have never heard of any speaker advocating such theory. Nor have I ever seen that I was aware of more than two persons who advocated what is called "Free Love." As to the consciences of Spiritualists, the Bishop says:

7. It is claimed that there are about seven millions of spirits in the United States. The claim is, we think, an extravagant one. They are perhaps half that number.

It cannot be ascertained, the number of Spiritualists in the United States. There are thousands in the churches who are Spiritualists that are not known to the world. Hundreds of pastors are preaching the doctrines of Spiritualism, and are doing more for the advancement of our heaven-born philosophy than they could if they were avowed Spiritualists.

8. One striking feature of the delusion is the fact that the most of those who come under its influence are persons of more than ordinary intelligence. Some of them are in high official positions. In the old world, spirit-sittings have been held in the courts of royalty.

I am glad to see one truth among those many falsehoods. It is an obvious fact that the most intellectual men who have not found in the teachings of the churches demonstration of a future state of existence, have sought and found it by receiving communications from their loved ones gone before, satisfying them of their individuality by proofs palpable, hence they have become Spiritualists. We have many of this class all over our land and in Europe.

It is a notorious fact that the royal family of England are largely Spiritualists; also among the English clergy is Mr. Gleason; so is the Queen of England. After many years of careful investigation I am fully convinced that the teachings of good spirits and the declarations of Jesus are identical, from his first Sermon on the Mount to his prayer for his murderers. In a word, Primitive Christianity was Spiritualism. The apostles held a harmonious stance on the day of Pentecost, when three thousand heard through the mediumistic disciples, in their own native tongue, the gospel and believed it. The gospel was first preached to the Gentiles by Peter through Spiritualism. It was first preached on the continent of Europe by the same means. See Acts of the Apostles and Paul going to Macedonia by the "man" who came to him by night soliciting him to "come over and help us."

"I have been carefully examining the doctrines taught and the principles inculcated by spirits and they offer the strongest inducements to live a life of purity, practicing the golden rule in their daily life. I believe that the teachings of good spirits is the only system that does fully justify the ways of God to man. This, our momentary life, has been given to us to obtain that moral fitness for the Spirit-world which we enter after the change called death. We make our own heaven or hell and gravitate to the place we have fitted ourselves for by our conduct during our natural life, and then receive the just compensation for the earth life."

Memphis, Tenn., June 10, 1887.

Answers to Questions Telegraphed from the Spirit-World.

To the Editor of the Religio-Philosophical Journal:

There is a new phase of spirit power developed through the mediumship of Mr. Rowley, of Cleveland, that is certainly worthy of note. He is the only one in the United States whom the spirits employ in this way—using the telegraphic alphabet and an instrument specially constructed for the purpose. It appears from the Cleveland Plaindealer that Dr. Wells, who communicates through the telegraphic mediumship of Mr. Rowley, in answer to a question, said: "The spiritual world is not a great way off, as some people think. It is here. It is everywhere. You who are in the flesh are in it, but you do not know it. Heaven is relative. You make it or you lose it, as you most desire. To the good it is goodness; to the pure it is purity; to the holy it is holiness, while to the evil it is evil—in its fullest sense and greatest significance. Beware, then, how you live, for when you change from your physical to your spiritual form you do not escape from nature's laws. The same causes produce the same effect. In the physical body you are subject to physical laws, in the spiritual body you are subject to spiritual laws, but all law is nature's law and there is no escape from it there nor here. When you drop the clog of mortality you take upon yourself spiritual conditions, as when a coal is burned it changes its form and is acted upon by new elements. But nothing is lost and it is still subject to nature's immutable laws."

"Is pantheism a true doctrine?"

"No, I am not a pantheist, an atheist, nor an agnostic. The nature of God is beyond human comprehension, but pantheism does not express the truth. Life in the body is an incident, one link in an endless chain."

"Does not existence begin with birth?"

"Only in part. Your physical existence began then, but spirit has no beginning, as it has no end. Your spirit always was, even as it always will be. You cannot conceive of spirit as having a beginning. Mind, soul or spirit is a part of our stupendous whole, but this is not pantheism. There is a beginning of conscious identity, but that identity is stamped upon your spiritual and physical nature; as the stamp of the dollar is placed upon silver. That identity is never lost."

"Do you take an interest in scientific subjects?"

"Very much, indeed."

"Have you ever found out what electricity is?"

"You would like to know what electricity is, what magnetism is, and what gravity is. We know more about these things than you can possibly know, but do not pretend to understand them fully, and yet it is not possible to explain to you, unincumbered with your physical being, what we know of these forces, because the explanation leads into more and deeper mysteries than the thing itself. Words cannot convey its truth. There are thoughts that can find no expression in words, depths that cannot be reached. Nothing but an opening of the vision to things spiritual can make the whole truth plain. Life is like a carpet of intricate figures. You are looking at the wrong side. You cannot see its real beauty. A plan of the pattern, and how shall we who do see make it plain to you who have not seen and cannot see?"

Notes from the East.

To the Editor of the Religio-Philosophical Journal:

Mrs. Helen J. T. Brigham spoke most acceptably before the Brooklyn Progressive Spiritual Conference Saturday evening, June 25th. Messrs. Brown, Harris and Ellsworth followed with brief remarks, and the largest number we have yet had in attendance went away pleased and profited by the exercises. Mr. Charles R. Miller is expected to address the conference Saturday evening, July 9th.

Mr. Charles Dambard will speak for the People's Spiritual Meeting, Spencer Hall, 114 W. 14th St., New York City, Sunday evening, July 10th, on "The lesson of to-day for Spiritualists." This topic is of vital importance to all adherents of the spiritual philosophy and they should listen to Mr. D. on that occasion.

The conductor of the People's Meeting will attempt by the aid of the spirit forces and cooperation of the mediums, speakers and people, to keep the meeting open during the summer. Four years have passed since the inauguration of these meetings without a break or interruption in the exercises. We think this is a good record for an humble enterprise without organization.

Mediums and speakers passing through this city are cordially invited to call on us any Sunday afternoon or evening, and introduce themselves to the chairman and take part with us in the exercises.

F. W. JONES, Conductor.

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THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items for publication. Don't say "I can't write for the press." Send in facts, make plain what you want to say, and "cut it out." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies, or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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STRONG POINTS OF SPIRITUALISM.

A Lecture Delivered May 29, 1887, before the Secular Union of Chicago by James Abbott.

Reported for the Religio-Philosophical Journal.

Some time since I presented to you "The Weak Points of Spiritualism." I now wish to present its strong points, for I think the subject is worthy of consideration; perhaps not so much so, as whether man descended from a monkey; but perhaps worthy of as much consideration as the debate on the habits of a lobster, which some years ago occupied a scientific convention at Hartford. And I must express my dissent from the opinion of those who, like Emerson, say the subject does not interest them; but rather it is to be shunned like the secrets of the butcher and undertaker. If there are any facts in the realm of nature which affect our being, I deem it the duty of inquiring minds to investigate them, whether the pursuit is attended with pain or pleasure; whether polite society nods approvingly or not; and notwithstanding some men of learning have tried to establish that such facts do not exist at all. 1. The first point I note is, that Spiritualism is based on the observation of actual, existing phenomena. The most stubborn thing about Spiritualism for the materialist to deal with is its facts. You may reason a priori that they have not existed, and that they will not exist; but what will you do with the ever-accumulating testimony of competent witnesses who testify they do exist? For, after all, this is a question, not of reasoning but of evidence. By no process of reasoning can you conclude that certain events have or have not happened. It is like trying to demonstrate by Euclid that Columbus did or did not discover America.

Take it to be no small gain to the world if we could have a religion founded on verifiable data, to supplant faith, which may be expansive enough to embrace anything. The light of faith may be compared to the light of knowledge, as artificial light to the sunlight. The former attracts those eyes not yet fitted for the sunlight. The bat and moth fly toward the flame, while the eagle soars toward the heavens. What the world needs is demonstration. Perhaps it is best a large amount of evidence is demanded, so we may build on sure foundations. But if I have witnessed evidence which to me is satisfactory, no amount of reasoning can persuade me the evidence does not exist. If I know that evidence exists, your ridicule of me will not change the fact, nor obliterate my memory of it. Further, you cannot know what I do, or do not, know. If you have failed to find what I say I have found, the question is whether the weight of evidence is sufficient to establish the allegation. I think La Place lays down the correct rule in such cases. He says, "Any case, however apparently incredible, if it is recurrent, is as much entitled to a fair valuation under the laws of induction, as if it had been more probable beforehand."

Let me define Spiritualism as a belief in a future life, and that such life is demonstrable to the senses. What amount of evidence is necessary to establish the proposition? I maintain, if one should see an apparition, it would be proof of the existence of a spirit. Of course, such vision must be free from the possibility of deception; and it must also appear, that it is not a delusion of any character. Under the necessary conditions I think the proof would be complete. I lay a clean slate before me, and on that slate appears writing without visible contact; if, further, that writing is in the hand of one we call dead, signed by his name, and conveying intelligence known only to the person supposed to write it and the witness of the writing, I

think the proof sufficient; the same as the reception by you of a letter from an absent friend, whose handwriting you know, would be *prima facie* proof that that friend wrote it. The most common phenomenon, perhaps, is clairvoyance. It is true, one may be able to outline the past accurately; and see, not everything, but some things of the future clearly, which subsequent events may confirm, without it necessarily following that the power to do so is spiritual, although no other rational explanation has been given of the phenomenon. But clairvoyance may be carried to an extent which will amount to demonstration. For instance, a total stranger gives you not only a correct history of the past, as well as forecasting the future; but sees forms near you, describing them so accurately that you recognize them as those you had once known here on earth; tells you what they say, which you connect with the actual life of the alleged author of them; and further, this phenomenon is repeated many times. I do not see any aberration of intellect in saying there is some proof of immortality. Or, suppose when sitting at a table we called over the alphabet, and when certain letters were reached a knock would be heard or the table move; suppose that on writing out the letters so indicated, we found words spelled and sentences formed, giving clear expression to thoughts, and evidence of their coming from some one deceased, would it not be evidence tending to prove what Spiritualism alleges?

There are other corroborative phenomena, such as trance speaking, the playing of a musical instrument in plain view without physical contact, or the moving of articles in obedience to the request of any one present. Perhaps to you they would be no evidence whatever, but explain them if you can on any other ground than that of one intelligence working through the organism of something else. Accepting the theory of Spiritualism as true, these facts are entirely consistent with the operation of unchangeable laws. These, in brief, are part of the phenomena evidencing continuity of existence. If taken altogether they are not sufficient, pray tell what amount of evidence would be. I confess I am as thoroughly satisfied as to their reality, as I can be of anything whatsoever. What I want of my materialistic friends is, not a denial of my veracity or sanity, but something which explains the phenomena. They cannot be the work of the blind forces of nature, because they manifest intelligence, which must come from conscious, thinking beings. If they display intelligence, is it not pertinent to ask that intelligence what or who it is? The question has been asked, and the answer has been uniformly the same; which I consider no small evidence, that the moving cause of such things is what it declares itself to be: to-wit, disembodied spirits. When you have a witness on the stand who states his name, residence and occupation, you rarely question the statement. Here in these phenomena is an intelligence which likewise states its name, residence and occupation. You do not believe a word of it.

Now, science, while admitting parts of this evidence as the fact, and denying other parts, has offered no satisfactory explanation of any of it. The position taken by Carpenter, Beard, Hammond and others, that no amount of testimony can establish an occurrence so extraordinary, is entirely unscientific. For the experience of our senses regulated by our reason must govern in all affairs of life. If we are to reject the evidence of one set of facts, because it does not agree with our theories, and say that another set of facts is proven which does agree, will somebody please tell me where to draw the line? A man assuming to be scientific, who says he knows all the laws of nature so intimately that such phenomena as independent slate-writing cannot occur without overstepping the boundaries of scientific recognition, is himself laboring under a delusion more serious than any he affects to deplore.

The objection that you cannot understand it, is no objection at all. Who understands the force of gravitation? Yet we are conscious of its existence. Who ever saw an atom? Yet we believe material is ultimately resolvable into atoms. Where are the proofs of evolution? Does not the theory rest on reasoning from scattered facts to general conclusion? Yet we accept the theory as true on not one tithe the evidence Spiritualism can furnish. You will therefore pardon me for differing with you, when you call me an idiot for accepting a theory which explains completely and satisfactorily that which you do not and cannot explain.

2. Now, if I had seen and heard what I considered proof, but knew no one else who had, I might hesitate before believing. Although the verity of one apparition proved would be sufficient to establish the proposition, and a single substantiated instance of clairvoyance would be sufficient to establish spirit intercourse, I do not find myself alone in the knowledge of these facts. It has been said that Spiritualism is but a moment in the despair of faith, as the attempt of the Alexandrian Platonists to substitute the vision of trances for the conclusions of intellect has been called the despair of reason. One acquainted with the subject would not make that statement, for Spiritualism presents evidence widespread and of varying character. The belief is now more firmly held among the educated classes than it has been for two centuries. Thousands of clear-headed observers can be found in Europe and America, including literary men, lawyers,

physicians, men of science, merchants, not a few secularists, philosophical skeptics and pure materialists, who have become converts through the overwhelming logic of the phenomena. But neither science nor philosophy has made a single convert from its ranks. It has thriven in spite of abuse and persecution, ridicule and argument; and will do so whether great names endorse it or not. There are at present fifteen journals devoted to the cause in the United States; an equal number printed in the Spanish language, and several in each country of Europe. It is no longer true to say as did Sir Walter Scott half a century ago, that "the increasing civilization of all well constituted countries has blotted out the belief in apparitions." The belief has largely increased during the last forty years; and more in this country than any other. Their number can be counted by the million in America. The Chicago Times says:

"Quietly, with no Messiah to head it, no Mahomet to lead its van, it has pushed its powers to the extremities of the earth. Once a believer always a believer, is its chief article of faith. It knows no backsliders. It adds thousands to its ranks every year, and never loses recruits until they are taken away by death. It has devotees not generally known to be such, who are satisfied with the revelations they have received individually, without blazoning them to all creation, and who have no anxiety to convince the incredulous. Indeed the majority of Spiritualists appear quite unconcerned regarding being noticed outside. They are rarely found in the missionary business, and seem to be oblivious of the pity so lavishly bestowed upon them by adherents of other religions and these of no religion at all."

This belief has a firm hold in modern Greece, as well as the Highlands of Scotland, in Australia as well as among the inhabitants of Polynesia, in Russia, Servia, Egypt and China. The Zulu produces trances in which he sees his fellow warriors slain in battle. The North American Indians testify to the same facts, and hold the same faith. The only people, so far as I am able to ascertain, who lack this belief are the New Hollanders; which may be proof that they are a distinct creation, like the ornithorynchus paradoxus.

Lee Cao, a learned mandarin, in 1861 testified, that the phenomena which so astonished this country at that time, known as spirit rappings, were every day occurrences in his country, their history extending back as far as the records of the country itself. Among the distinguished names of the present age who have testified, not to a belief of these things, but to the things themselves—and that is a distinction I wish borne in mind—are in America, Hiram Powers, Secretary Stanton, William Lloyd Garrison, Whittier, Heber Newton, H. W. Longfellow, Grace Greenwood and Thomas A. Edison. In England, Robert Chalmers, Mrs. Browning, Archbishop Whately, Thackeray, Trollope, Ruskin, Tennyson, Wallace, Gladstone and Queen Victoria. In France the late Emperor and Empress, Jules Favre, Guizot, Thiers and Victor Hugo. In Germany, the philosophers Schopenhauer and Fichte, Baron Reichenbach, Goldschmidt, the discoverer of fourteen planets and Zöllner, a distinguished astronomer. In Russia, the present as well as the late Czar. Alexander II. declared his action in liberating the serfs was due to the advice of spirits. In Italy, Mazzini and Garibaldi. Tasso said he was frequently visited by spirits, as also did Napoleon Bonaparte.

The following words coming from the late Judge Edmunds, of New York, do not indicate that he was either a fool or a knave: "I have been a firm believer in the idea, that the spirits of the dead do hold communion with us. I have been sorely tried. I have been excluded from associations which once made life pleasant. I have felt in the society which I once hoped to adorn, that I was an object marked for avoidance, if not for abhorrence. With the subject so doctored with man's folly and fraud, I used to see fools run mad with it, and rogues perverting it to nefarious purposes, and beholding how the world, for whom this glorious truth comes, reviles it, I have never for a moment faltered. It is no merit that I have persisted. Belief was not, as it never is, a matter of volition. But the evidence was so conclusive, that it compelled conviction." Let me also quote Victor Hugo on the same subject: "To abandon these spiritual phenomena to credulity, is to commit treason against human reason. Nevertheless, we see them always rejected, and always reappearing. They date not their advent from yesterday."

Reviewing this array of men, who have been among the distinguished of the world, declaring their belief in the spiritual existence, but their knowledge of the evidence establishing it, I am constrained to say with Prof. Draper of New York, that "The application of exact science to physiology is bringing into the region of physical demonstration the existence and immortality of the soul." And considering all these men have so testified, shall we adopt as our rule, that the negative testimony of a thousand or a million who have not witnessed these things, ought to outweigh the positive testimony of a few number who have? Such a rule is contrary to all our ideas of the weight to be given evidence.

I am aware certain scientists have denied these facts as well as this philosophy. But do you not know that whenever scientists have denied on a priori grounds the facts of investigators, they have always been wrong? In California and Australia they were not the geologists who could find gold; but the

plain, simple men, who dug after it. So now, it is not always the scientific minds who are the pathfinders in original investigation. Quite often have the most important discoveries been brought to notice by unlearned men.

I do not deny some have been the subject of hallucinations. I believe we form as many apparitions in our fancy as we behold with our eyes, and a great many more. But it does not follow there is no such thing in nature. When the same occurrence is witnessed by several at the same time, it is hard to accept the theory of hallucination as sufficient. Nothing is explained, if a number of such occurrences are supported by evidence. And when the same phenomena are repeated over and over, in different places, and under varying circumstances, the events become significant. Hallucination is wholly inadequate to account for the universality of the belief.

3. I find further, that not alone in this age are there multitudes of sane witnesses corroborating my own experience, but that the testimony is extended through all ages, in all lands. In India it runs through the Vedas and Upanishads, as well as those literatures of which the Indian was the parent. Grecian literature is full of it. Among the Mongols of Tartary in the 13th century it was a common thing. The Scandinavians maintained the same from earliest times. So firm a hold had the Druids on a future life, that they would loan money, on condition it be repaid in the next world; not in the same coin, but its equivalent. Hardly good security on which to negotiate a Chicago loan. The belief belongs to the philosophy of savages, as well as savans. It is safe to assert, there have been no peoples who did not believe their dead ancestors appeared to them; and the earliest implements for lighting fires are not more identical than these beliefs. Herodotus mentions seventy instances of apparitions; and Livy fifty. Among the Romans we have Strabo, Tacitus, Virgil, Ovid, Cicero and Juvenal bearing like witness; Caesar was warned of the Ides of March. I would also cite Confucius, Anaxagoras, Hesiod, Pindar, Aristotle, Pythagoras and Plutarch who founded their belief in immortality on actual phenomena.

Socrates, accredited the wisest man of Greece, argued the soul's immortality from the oft recurring facts of his own experience. And when he states that he was constantly attended by his daemons, or familiar spirits, materialists have racked their brains trying to reconcile his statement with their theory. To deny his learning or veracity would be useless. However, as his statements do not agree with the materialist's theory, they must be explained some way, or rejected entirely.

These phenomena attracted the attention of Joseph Glanville in the 17th century; and of John Wesley in the 18th. I hope you will not question the pure life and lofty morality of Swedenborg, who declared that it had been given him to converse with nearly all the dead whom he had known in life. Mozart said he composed his finest symphonies simply writing down the notes he heard. Heard from whom? From a lot of atoms rubbing their shins together and producing the notes? When Mexico was discovered, the natives had been foretold by their seers that a ship should come from the east, bearing white men who would destroy them. So powerful a hold had this prediction on the people that they made but feeble resistance to the Spanish invaders. Witchcraft was but an anticipation of Spiritualism; resulting most disastrously, owing to the ignorance of the world concerning its nature.

Before this spiritualistic development in America, we had distinguished men in Germany asserting the same thing—such men as Kerner, Eschenmayer, Kant, Schiller and Goethe; and Lavater in Switzerland. Oberlin affirmed in 1824 that he was visited continuously by his deceased wife. Clairvoyance excited the curiosity of Dr. Johnson. Scott says, "If force of evidence could authorize us to believe facts inconsistent with the general laws of nature, enough might be produced in favor of the existence of second sight"—or clairvoyance. He overlooks the fact, that it might exist in strict accordance with the laws of nature. Blackstone and Shakespeare express the same belief; also Lord Bacon and Addison. The latter says: "We have multitudes of spectators on all our actions when we think ourselves most alone." I have time to name only one other.

Joan of Arc was born 1412. She was burned for a witch. Historians have ransacked their brains in endeavoring to explain the marvels she wrought. Here a person comes forward and offers to perform a great work, and does it. That person is entitled to credence. The greater the achievement compared with the visible means, the greater ought to be the credence reposed in the performer. Joan professed to be directed by heavenly messengers, visible, and repeatedly appearing to her for the purpose of saving her country from invaders, when all else had failed. The simple country girl announced her mission to the king, and accomplished that mission. She did everything she undertook, and attempted nothing more. She drove the English from Orleans, and crowned the king at Rheims. That was her promised mission. It was done, and she desired to return to her former life. But the court refused to listen; ordered her to do this and that. She said it was impossible, for she no longer heard the heavenly voices, nor saw more than any other person. They forced upon her

what she declared was unauthorized. She failed, and suffered death.

If we deny the intelligence and veracity of this class of witnesses, we should be prepared to reject human testimony altogether. True, we should accept no opinions based on the opinions of others, no matter how distinguished they may be. I am not now accepting the opinions of any I have named. What I call attention to is, their testimony as corroborating that which I myself know. To those who hold the opposite opinion I would say, that it is no more probable these witnesses were mistaken in the evidence of their senses, than that you may be in your opinions.

4. The spiritual philosophy accounts for the miraculous in history on a perfectly natural basis. Scattered all along through the annals of the world from earliest times we meet these accounts of alleged apparitions, communications from the dead, and other phenomena known as spiritual. They are stated along side by side with other events, by those whose veracity there is no occasion to question; and my opponents are driven to the necessity of either accepting these ancient occurrences as special dispensations of providence, or of rejecting all these events as unfounded fictions, and convict those who testified to them as untruthful. The latter position is unreasonable, because I do not see why we should reject one part of a witness's testimony while accepting another, for instance, Socrates. While giving him the credit which must be given him, a large part of his statements must be cast aside on the materialistic theory. When he declares with his philosophic earnestness, that he communed with his familiar spirits, his statements are entitled to the same credit as when he complained that Xantippe failed to get his breakfast ready before he went down to business; or to have the washing hung out before dinner. By accepting the spiritual theory these obscure matters are made clear, and we are able to account for things (which in many instances, no doubt, have been greatly exaggerated) without assuming a violation of the laws of nature, which have been and must be unchangeable; at the same time, not having to stultify ourselves in refusing credit to those to whom credit must be given. No other theory offers any adequate explanation of the world's history. This universality of belief in a future existence, results from a universality of phenomena, which are no more coincidences than the falling of unsupported bodies to the ground. For I do not believe any large amount of cumulative evidence of disinterested and sensible men has been, or ever will be, obtained for that which is an absolute and entire delusion. Men will hold to forms of belief after reason for so doing has ceased; but I do not believe the world can be universally deluded or mistaken as to the verity of oft-repeated occurrences. I am not willing to follow any belief because great men have subscribed to it, but I am willing to believe their statements of facts, when I have no reason to question their honesty, and when their statements tally with my own experience.

Further, if you admit these phenomena actually occurred in early times among uneducated peoples, is it not easy to trace the steps by which through ignorance and superstition they grew into a settled belief, and then a formal religion, to hold away over the fears of man, extending from the untutored savage to the refined heathenism of Greece and Rome? Is there any other hypothesis which offers a reasonable explanation of the ubiquitousness of this belief in a future life?

5. Spiritualism is the only religion founded on reason. Although resting on evidences demonstrating the continuity of life, thus being scientific, it asks you to believe nothing which your good sense does not approve, thus being rational. Coleridge says: "A religion must consist of ideas and facts both. Not of ideas alone without facts, for then it would be mere philosophy. Nor of facts alone, without ideas of which those facts are the symbols, or out of which they arrive, or upon which they are grounded; for then it would be mere history," but a combination and consideration of both. Coleridge's definition in this case is filled.

Spiritualism is eclectic. It asks of no new idea, "Who are your sponsors?" but "What is your claim, come from whatever quarter you may?" It recognizes some good in all the world's systems of belief. It is democratic, throwing open its portals to all, bidding them enter to gather up what truths they may, with no priest for our intercessor, no hierarchy to dictate what we shall think and do. It says to all "Seek and ye shall find." It does not claim to be a finality; but that its teachings, like all other truths, are only approximate, extending only so far as our knowledge up to date leads us, leaving us to press on for more light.

Is there anything inherently disagreeable or unreasonable in the thought that we shall live again? The only dispute is whether the evidence warrants that conclusion. If you, who think not, would assume for the nonce that the fact is established, you would find this philosophy meets your greatest expectations. It teaches an ennobling gospel of human progress. It depicts a rational hereafter of progress in knowledge and growth in perfection—a future of usefulness, not of idle, dreamy inactivity. It supplies the best incentive here, by teaching that the soul must remedy hereafter the result of present sin; that transgression of known laws entails disease and punishment, the burden of

For the Religio-Philosophical Journal.
An Open Letter to Charles Dawbarn.

DEAR SIR:—I do not, as a rule, read the RELIGIO-PHILOSOPHICAL JOURNAL from a lizard as some do—time is too precious. But the other day glancing over the columns of this paper of the issue of June 4th, your article headed "Man the Animal," caught my attention and I stopped to read the opening paragraph, in which I found enough to induce me to read on to the end; then I turned back to the issue of the preceding week and perused "Part First," which I had allowed to pass without special notice.

I am the more prompted to address you in this form, partly to express to you my thanks for information as to what is going on in the under currents of the spiritual philosophy among its more advanced exponents and investigators, and partly to call your attention to certain points of tremendous import not sufficiently elucidated if not wholly overlooked in your treatment of your theses. And I may add, I am the more thankful because not being in full fellowship or a full-grown Spiritualist myself, I meet so much in the JOURNAL which repels sympathy not only, but provokes a feeling rather hostile than otherwise in view of a large and influential class in the ranks of simple-minded enthusiasts if not visionaries, with whom you are affiliated, and for whom you are in a measure responsible, and to whom you have administered a timely rebuke. Your strictures, though just in themselves considered, are of questionable propriety, however, as coming from yourself, and will scarcely be heeded by the brethren for whom they are intended. They seldom discuss points of difference I notice with men of your advanced views and radical proclivities. Apparently they do not like to be put upon their proof, especially in cases where the evidence they accept is on a par with yours, and their "intuition" far in advance.

Spiritualists generally, I observe, are sensitive and impatient as they discern the attitude of scientific thinkers and rationalists in view of the crude, confused and conflicting mass of revelations to which in their zeal they invite attention. But they should know that this attitude is inevitable and will persist until (1) some clue is discovered by which they can separate the subjective moods, vagaries or hallucinations of the medium from veritable revelations coming from the spirit realm; and (2) to discriminate in the genuine communications, the falsehood from the truth ever intruding to create doubt and disgust.

Then it is not an altogether inviting prospect Spiritualism opens up to the denizens of earth in view of those spheres of spirit-life they are solicited to contemplate, and to which they are predestinated to go when mundane existence and experiences shall have fitted them for the transit. I say it is not especially enjoyable in view of the fact that trivialities, platitudinous verbiage, deceit, folly and vice obtain there as here. And it is discouraging beyond measure to know there is not moral force in the Spirit-world adequate to reduce its vain and vicious population into some sort of subordination whereby it may cease to contaminate and render abortive communications coming from that sphere to this. It is pleasant, no doubt, to be assured, as our egotism prompts us to believe that our next stage of being will be one of progression in wisdom and virtue; but these signals raised on the boundaries of that other country, point to a condition of spirit society where most, if not all, the revolting vices which obtain here flourish there, minus only the physical characteristics which give them their grossness though not their intrinsic venom, on this plane of manifestation. And in view of this state of things, it is a grim consolation, indeed, to be told, as we often are, that out of spirit testimony, conflicting as you say it is, is almost every particular, can be extracted indubitable proof of immortality! These general remarks are made in view of your essay taken as a whole; let us now come down to particulars.

You say: "As a matter of fact there is hardly a statement brought to us from the Spirit-world which is not contradicted from the same source; this is the experience of all alike"; and that, "I have long since proved that every form of human weakness exists on that side of life." This is frank and manly and should be weighed well, for on these facts here disclosed hang a dilemma.

You say: "I will commence my second article by laying down a rule for my guidance, viz: 'To no more accept a spirit's say-so' without solid proof than I would a mortal assertion which contradicted my experience." Ah! yes, but how are you to obtain this "solid proof"? Your witnesses are necessarily out of court, ostensibly on the other side of the "river." Presumably all you know of them is what they are pleased to tell you. How are you to determine the question of veracity in any given case? You know nothing of the antecedents of your witnesses, their reputation for probity among those who should know them best. You cannot identify them even. All you positively do know in the premises is, that the deponent said so and so; but who the deponent is you know not. There may be half a dozen testifying under the same nom de plume at different times and you are unable to perceive the fact. These spirits falsely, some of them; of this you are sure. But which? It is just here where some criterion of relative credibility would be mighty handy. If you make your own notions of fitness the standard, what is the use of any revelation at all? You invoke the pythones and when the oracle is voiceless, you assume the ability to determine, not only its value and source, but the veritable individual spirit to whom you are indebted for your information. You affect to be able to strike the balance of probabilities concerning matters beyond your sphere, which you never witnessed, and under circumstances where you are wholly and absolutely dependent upon an unseen intelligence for the very data upon which you base your judgment. And you really think that in these cases you can reach a reliable conclusion—solid proof, as you phrase it!

If spirits contradict one another about the Spirit-world, you have only your knowledge of this as a means of ascertaining on which side the truth lies. For instance, if they tell you that the sexes there consort or form unions as their affinities dictate, you think it highly probable, as such is the case here. But if they further say, no issue results from said unions, you are dumfounded; and if a naturalist or given to speculation you may puzzle your brain in view of the object of the relation; yet your speculations may be as barren of results as apparently are the unions in question. If your witnesses were on our plane, if we could only force them to court and put them into limbo for perjury, and keep them there on bread and water, possibly their penchant for lying might be restrained or kept within reasonable limits for spirits. But instead of being subject to our jurisdiction, we are subject to theirs, with the consolation of knowing, however,

that their power to do us mischief depends upon our own consent or capacity for absorption. It seems to me you are in a tangle, my good friend. Your intuitions won't help you, in fact you disclaim this source of proof as inapplicable to your contention.

You say: "I approach the material side of spiritual life from the standpoint of scientific discovery and mortal experience." But what has science done, pray tell, in the way of settling this question of immortality? Your "spiral nebula" and "spectrum analysis" throw no light on this business so far as you have made it appear; and this vibratory condition of matter is too trivial to be mentioned in this connection. Those "dark circles, praying and singing" enthusiasts for ought you know, may be as near the truth as you are. Those brethren who "have been engaged in an eager hunt after tests, morning, noon and night" of whom you seem to be ashamed, have the tests thus obtained as their vouchers. What have you to offer beside tests obtained substantially in the same way? These simple minded but earnest Spiritualists have not your ambition, possibly not your capacity. They live in an atmosphere of the emotions. They are devotional; but that they have not as good a right to their methods, and that they are not as rational on the whole as yourself, I would not like to affirm on the strength of anything I observe in your essay.

You say: "I am one of those believing in communion with spirits who were once mortal as I am now." Undoubtedly you think the evidence you possess is satisfactory. It might be so to me were your experiences mine; I cannot tell. I have never in my own mind observed anything to show that spirits will lie—a lucky discovery on your part, by the way—or that they communicate with mortals at all; and hence am not in condition to venture an opinion further than as I obtain my data from you and others like you. But I have an impression that a prodigious amount of gullibility and ghostology has drifted into or developed in the spiritual communion, dreadfully annoying to the wiser ones, which I notice have given our worthy editor a world of trouble, and will probably be the death of him in the end.

You say: "There is nothing I have yet been able to discover that endows man with a special immortality denied to other life"; and that "The next point I want to make is that immortality is a law of nature." Really, my friend, this is a colossal undertaking, altogether too much so, I fancy, for your present equipment. I hope it will turn out you have here made a failure if no where else; in fact I think you have. Even if on scientific principles you could prove man immortal, you would achieve a feat in comparison with which all the discoveries of modern science would pale in utter insignificance, and your fame would go down to posterity as the prince of scientists and the light of the world. But you aspire to do more than this. You have undertaken to make it appear that not only what are called insensate atoms, but every form and quality of life from vegetable to animal, from the infinitesimal and imperceptible monad through endless gradations and differentiations up to man are immortal. Immortality for quick grass and Canada thistles, spiders, goats, rattle snakes, turkey buzzards, tigers and hyenas. What a thought! Well, my ambitious friend, for one I am not specially anxious to see you succeed in this unhuman undertaking. If I should ever be so fortunate as to pass "over there" myself, I might at a pinch manage to get along with those pugnacious, predatory, cannibal and "alive keeping" communities you mention, with their obese warriors and their terrible "mandibles," capable of decapitating a luckless enemy or slave at a single "nip"—by simply keeping out of their way, giving them a wide berth spiritually; but I protest against netting, and the hay asthma microbes, parasites of every maw, vermin and rattle snakes. I will accept if I must those larger beasts of prey and fight it out with them to the bitter end if they should venture to invade my celestial abode.

And this is what you call "broadening out" Spiritualism! Well, if Spiritualism is thus elastic, beyond all question it has developed an immense capacity for extension.

In my most humane or rather beastial moods, or in my most exalted conceptions of infinite beneficence and supernal felicity, I had never occurred to me before to consider the problem of universal life in the spheres, or the companionship or proximity of such forms of life as your advanced researches in spiritual philosophy have enabled you to perceive and foresee. If this is Spiritualism, unadulterated and refined, then I pity you, and I pity you all. Your cause, bating this last revelation, is a grand one, but you are beset with difficulties such as no other body of religious propagandists ever met—first, a solid phalanx of faithists and mystics pre-occupying the ground and holding it by divine right; next, legions of hard-headed, incorrigible rationalists, flanked and kept in countenance by a smaller but more compact and formidable body of scientists, with their ingrained propensity of ignoring spiritual conceptions and aspirations of every type, and thrusting into one's face their impudent *a priori* snap judgments and first principles.

If instead of expending so much energy and unction in castigating your poor, deluded brethren, as you seem to hold them, you had only turned your whole battery of physics and metaphysics upon materialism proper, and pegged away with adequate forethought and vim, possibly you might have effected a breach—who knows—in some unguarded redoubt or bastion, sufficient at least to show you the magnitude of the job you had undertaken. But as it is, you have laid me under obligation as intimated in the beginning of this letter, and I only regret your giving away Spiritualism in the start, and then wasting so much force and tactics maneuvering to get your "gating gun" into position preparatory to making it uncomfortable for materialism.

WM. B. HART.
Greenwood, Ill.

For the Religio-Philosophical Journal.

UNITARIANISM.

BY AGNES CHUTE.

PART FIFTH.

The statement of faith adopted by the Western Unitarian Conference at its session in Chicago, in May of this year, declared against doctrinal tests of fellowship, and welcomed all who wanted "to join us to help establish Truth, Righteousness and Love in the world." That is apparently a very beautiful platform. It stands for the broadest and fullest mental freedom, and it welcomes all who are ready to help advance Truth, Righteousness and Love. Seemingly, it would be difficult to arrive at a finer statement.

What do I mean by my implications against it? I mean that with all its excellence it really amounts to nothing in the practical work that is needed in the West, if not everywhere, to-day for the building up of the Republic of

Truth, Righteousness and Love in the world. It is a document that does credit both to the head and the heart of those who framed it, but it was made by men who, judging them by this declaration, do not know the condition of the people for whom they would open their church fellowship. If all the unchurched people of the world were like Mr. Gannett, this declaration would be perfect. That is, it is an ideal construction for an ideal humanity. But that is utterly impracticable at present and will be so for many generations to come. The people who need the gospel of Unitarianism are not on an ideal moral plane; they are not intellectually very much superior to the average Trinitarian church members. Here and there is a man or woman who comes to the Unitarian church as Channing came, that is, by growth; but by far the greater part of the unchurched, as they are called, have become so not by growth. The change has been due to decay. Born into the atmosphere of Calvinism they have seen their fear of God decay and with that has fallen their interest in church, theology and religion. They have become apathetic, unbelieving and at last hostile to the faith of their early lives. Taught that morality was duty to God and that God was a jealous tyrant, they lose sight of morality with the decay of their faith in a demon God. In just this condition stand the mass of the unchurched people to-day. They are not students. They have not grown out of the old church. They have fallen away from it. One of the speakers at the recent Western conference took this view of the situation and urged that something practical should be used as a condition of membership in Unitarian churches. I heard a number commend the speaker, but there were mutterings of discontent to be heard also among the ministers, who said that Truth, Righteousness and Love was, in their opinion, about as good a test as could be had; yet they were confirming the statement made by Mr. Ellis, the speaker alluded to above, that it was too transcendental, too ideal, too far above the undeveloped heads and hearts of the masses, to be understood by them. These unchurched people, like most of those who are yet in the "pale" of the "fold" are interested in a great deal more in this world than in any other. They are much more anxious to lay up treasures on earth than in heaven. They have learned to protect their possessions against moths and thieves and they are ready to take all chances in the future if only they can have "lots" of money here! Greed has long been the controlling passion of the white race. It has smothered Truth, Righteousness and Love in all heads and hearts save those of a very small handful of people represented by a family or an individual here and there who by nature live yet in the higher atmosphere of honesty. To-day the masses don't ask themselves "Is this right," but "Will it pay?" or "Can I do it and not be caught?" Whether an act is right or wrong does not disturb them. Morality has fallen before passion, and Truth, Righteousness and Love are words that have been pushed out into the void of abstraction. They don't mean anything to the people who need to be induced to become members of Unitarian churches.

What would I have? Something very plain and practical. Instead of opening the church wide, taking the doors off the hinges and tearing the fence away, I should insist that to become a member of a person should say: "I believe in Truth as far as I know it, but I believe also in the duty of being truthful, of always speaking truthfully. I believe in Righteousness in the abstract; I know anything about it, but I believe more earnestly in the duty of doing the right always in all my intercourse with my fellow-mortals. I believe that Love in the abstract is a delightful ideal as well as real relative; but I believe also that for this life and its conditions it is of more importance that we should recognize and observe the duty of being charitable and benevolent to each other, and I hereby pledge myself in joining this church to endeavor earnestly to put these beliefs into practice in my daily life."

In addition, if a church were willing to adopt a dogmatic or theological bond of membership, I should add: "I believe in God also, as the infinite good; and through honest living and spiritual development here I hope for immortal happiness hereafter."

I should put this, or something more practical, before the people and insist that such a pledge was essential to their admission to Unitarian church membership. In his speech on membership referred to above, Rev. Charles Ellis illustrated his claim that Unitarian churches were too easy to get into, by a statement that he had been fighting a lot of white thieves who had "detached, degraded, pauperized and robbed, of land and pine worth millions of dollars, a lot of helpless, ignorant Indians." He said that when he took up the cause of his "red brothers and sisters" he had no thought that he should trace their depredations into membership in a Unitarian church, but when he had got possession of his facts and began to publish them he found himself persecuted and his life threatened by a ring of thieves and their tools, and "when I uncovered them," said the speaker, "I found that ten out of twelve of those men belonged to a Unitarian church." I asked the gentleman subsequently if it could be possible that such a statement was true, and he said he would be ready to prove the truth of his statement whenever the Western Unitarian Conference or any other body or person asked for the evidence.

Those men were living in a town where honorable people recognized them only under pressure. They wanted a social standing of their own and for their families. The church is the avenue to respectability. They found that Unitarianism asked no questions and took in all that chose to come. They found a Unitarian minister who denounced orthodoxy, said nothing about social evil, had no sympathy for the victims of land-sharks or robbers of Indians and defilers of squaws, and they built a Unitarian church and their minister and other ministers of the same denomination in the State used their influence to obtain money from Eastern Unitarians to help this convocation of scoundrels.

That church was a disgrace to civilization. It was formed by men who were steeped in sin of which they never did and never will repent! If Unitarianism had been guarded by a proper membership test those men never could have got into it, and it would not have been thus degraded and disgraced, and if any of them had come to it repentant and ready to take the pledge to live a more honest life, then Unitarianism would have been in condition to help them up. But with doors broken down and moral fences torn away the Unitarian church stands on the level of the vicious, opposes no obstacle to their free entrance and full fellowship without sign of repentance or promise of improvement, and so becomes, unconsciously, but none the less really, the friend and supporter of evildoers. Thus the work began by Channing is running into the ground in a quite literal sense.

Do I mean that Unitarian churches are an evil power in society?

Yes and No. In an old country like New England, Unitarian churches are the home of men and women and children who have no superiors in the world. In the new West there are most noble, good and true men and women in the Unitarian churches, attracted there, not by the absence of some moral pledge to honest lives, but because nowhere else can they find the mental food they crave. But they are a small minority of the unchurched class that the Unitarian church bids for. The church wants to do these people good, but puts itself on their level and so permits them to come in without an upward step or even an upward thought. It surrenders to them and so wrecks itself without ever having gone to sea. It is not love of freedom, it is not absence of dogmatic test, that makes the evil, it is all absence of practical moral test. The Western Unitarian Conference might adopt a castrated creed stating its belief in God, but that would not help it. The people will not be controlled by any such creed. In spite of the anxiety of the disturber it is not a statement about God that is wanted, but a plainest practicable statement about morality, about common honesty, about the vice of lying and stealing; about the duty of truthfulness, chastity and charity, a statement that should be restated and reiterated from week to week until it burnt upon the consciences of men, women and children! It was that kind of religion Channing worked for. It was the religious life implied in such a statement that he meant by "a pure Christianity." Unitarianism in the West is dying out by dilution with the moral looseness or indifference in social life. It is dying out in the East from in-breeding, as stock-men would say. Both East and West it wants more heart and common sense. Its head is too big already. A closer acquaintance with the real condition of the people it would like to help and less reliance upon transcendental or other visions of the study are the only way safety lies.

ROCKS AHEAD.

BY CHARLES DAWBARN.

PART THIRD.

Both nations and individuals have been subject to youth, manhood and old age. History is but a wearisome repetition of the rise, maturity and decay of one great nation after another. Life must show to a more exalted vision that ours a rise and fall of tide; an ebb and flow of waves on the shore, with a regularity that some day will be tabulated by a mathematician.

Nations have no more discovered how not to grow old than has individual man, but that which grows in a night will perish in a day; and the world of humanity has done more growing in the past fifty years than in any twenty centuries of which we have record; but all experience declares that such growth cannot be normal.

I know it was steam that gave the first fierce impulse to the human brain of this epoch; but it was a yet more wonderful advance when the finer and more powerful force of electricity was discovered and put to use; yet it only meant that man was growing day by day; but growth in only one direction soon leads to monstrosity.

Some of my readers may never have heard of the wonderful little Christian Heinlein of Lubec who lived about 1780, and died before he was five years old. That child was a profound Latin scholar; even making jokes and puns in it. He knew the entire history of the ancient world as then understood. He studied dogmatic theology and ecclesiastical history, and for an amusement mastered anatomy. The poor little fellow consisted of a large mind in a poor little body, and had to have a wet nurse to keep him alive. The attempt to wean him proved fatal. Quietly remarking in Latin, "Death is common to every age," he laid down and passed away. Moral: A sound mind in a sound body is manhood. Everything else, or less than that, comes by so much short of the standard: Premature development presages an early death, both to man the individual and man the nation.

Now let me once again ask what these facts mean to humanity? That they put our boasted civilization in peril, every thinker must recognize in a moment. If you replace human labor by machinery what is the laborer going to do?

If by competition you reduce even machinery's profit to zero, from what source can the nation derive its necessary income? And if your worst classes have children more rapidly than the wise and prudent, what becomes of governments where the majority rule? These are the facts—undeniable facts. Shutting our eyes to them does not alter them in the least. Suppose we leave them for the moment and note some other facts that belong to what is called human development.

The savage is a man with the animal uppermost; but usually with an inherent capacity for something superior to the brute. The first step forward is to broaden and strengthen his mental powers, and thereby what the world calls "civilize" him; but even when in long ages you have evolved the mathematician, the philosopher, the statesman, the savage is still there.

One nation robs or enslaves another; the science of wholesale murder is cultivated; politics means manhood with the soul left out; and selfish commerce is already pointing to a catastrophe that threatens death to civilization. You have taken the animal savage and developed his brain power. It was a step that gave the savage the power of a thousand, but left him a savage still. But in that savage is a capacity for a yet higher step, that by so much alters the problem. I know the world of to-day declares that the savage has been left behind. As a solemn fact he has only been compelled to change or mask the old savage impulses of his nature.

A potent factor in every age to hold the savage in check has been the religious impulse, always carrying with it worship of a master. At first this master has been made visible to savage sense by fetich or idol; in the next stage of mental growth the great master is simply imagined as in the unseen world, but all ready to strike a deadly blow on the slightest provocation. But in this era books called "holy" and men called "reverend" become the fetich mouthpieces of this unseen, all-powerful monarch.

Yet practically so far as getting rid of the savage is concerned, religion has proved a failure. It has beautiful maxims, but they have never stopped wars; nor do they to-day produce any effect on what is shrewdly called "the laws of trade," whereby the few grow rich and the many poor, with a poverty in large cities that is sending manhood below the level of the brute.

I say that religion has proved a failure! I know full well that some men and women in every age have exhibited a higher life by working grandly and unselfishly for the good of others. Such men and women have apparently struggled to reach the ideal impossibilities of religious teachings; but they are found as votaries of any and every form of

religion, or sometimes standing outside all thought of a future life. Such men and women do stand as prophecies of a time when the whole race may have climbed to a higher level. Nay, even to-day I do not count such lives as total failures, for man does here and there exhibit some signs of evolving another step to his manhood.

But I assert that religion does not strike at any one of these terrific facts to which I have been pointing as the rocks ahead to-day. Nay, by encouraging early marriages religion has already produced much human misery; and trade with its "lawful competition" has always been a pot child to produce capital for missions, preachers and churches, whilst the pulpit points to every new, labor-saving machine as another of God's blessings to man on earth. So we must get outside religious influence and ignorance; and drop all thought of using the "God idea" as a pilot through our present and coming troubles.

Still religion has given the world truth when it has pointed to the unseen as the realm of the highest; and by so much it has taught man that the next step forward is toward the invisible and spiritual. But its coarse material conception of heaven and hell has grown dull and commonplace, and to-day produces little effect upon mortal life. Indeed, the whole tendency of society is toward a cool indifference to religious teachings.

Since we thus find that neither art, science, philosophy nor religion are of avail in this emergency, I propose to inquire in the next and concluding article of this series whether anything can avert the destruction of our civilization now threatened by the forces I have pointed out.

SEEING WITHOUT EYES.

A Blind Man's Wonderful Powers.

How Henry Hendrickson, Totally Deprived of Sight, Perceives All that is Going On—A Remarkable Case that Baffles All Attempts at Solution.

"Here is a man who is totally blind, but who nevertheless can see," said A. S. White in introducing Henry Hendrickson to a visitor yesterday. And so it appeared. Mr. Hendrickson can see, or rather discern objects, although he was deprived of the sense of sight when he was six months old. He was born in Norway forty-three years ago, and has lived in America forty years. He was educated at the Institution for the Education of the Blind at Janesville, Wis., and has, since leaving that institution, followed various industries, notably that of broom-making, and is the author of a book entitled "Out from the Darkness." This work is somewhat in explanation of the second sight, with which he is becoming endowed, although he finds himself unable to account for it in any manner satisfactory to himself or conformable to physical science.

He is well educated, a somewhat brilliant conversationalist, and with glasses which hide his completely closed eyes, one would scarcely recognize him as a blind man. For the last twenty years he has seldom used an escort, except when in great haste and when going on territory entirely strange to him. It must be remembered that he is totally blind, and has never seen the light since he was six months old. Nevertheless, he can tell when he comes to a sudden rise in the sidewalk as well as one who enjoys complete sight; can turn a street corner, tell when he is passing an alley, closely approximate the height of the buildings along the street with accuracy and apparent ease, but he cannot tell when he comes to a sudden depression in the sidewalk. For this he is unable to account. Many people who have observed the facility with which he moves from place to place doubt that he is totally blind, but he has been put under the severest tests, and those who have made the investigations are convinced that he cannot see.

Yesterday the Herald reporter spent some time with him at Mr. White's office at 102 Washington street, and made a test of the blind man's wonderful second sight.

"When in a train at full speed," he said, "I can distinguish and count the telegraph poles easily, and often do it as a pastime or to determine our speed. Of course, I do not see them, but I perceive them. It is perception. Of course, my perceptive faculties are not in the least impaired on account of my blindness. I am not able to explain it, but I am never in total darkness. It is the same at midnight as at midday. There is always a bright glow of light surrounding me. Once, on being stung by a bee, I became for the moment stunned, and consequently blind, or, I should say, in total darkness. That is, I could not perceive or discern anything."

A practical test of this unaccountable second sight was made in the presence of the visitor. A thick, heavy cloth was thrown over his head as he sat in the chair. This hung down on all sides to his waist. It was impossible for anyone to see through it. Then before him or behind him, it mattered not, an ordinary walking cane was held up in various positions. To such questions as: "Is it perpendicular or horizontal?" or "In what position am I holding it?" he gave prompt and correct answers without a single mistake, sometimes describing acute or oblique angles. The test appeared so unaccountable that Mr. Hendrickson hastened to assure the guest that there was nothing supernatural about it. "It is wholly a matter of the perceptive powers," said the blind man, "but I cannot explain it further than that. Now this covering is simply a formality; it is nonsense. I have never by the ordinary sense of sight seen an object in my life, not the faintest glimmer of one. My sight or discernment does not come in that way. This will prove the idea to you. Take me into a strange room, one that I have never been into and never heard about, and no matter how dark it is I can tell you the dimensions of the room very closely. I do not feel the walls; I will touch nothing; I see nothing; but there is communicated to me by some strange law of perception the size and configuration of the room."

"In 1871," he continued, "I went to New York City and called upon Brick Pomeroy at his office in Union Square. There was a number of persons there, and we had a pleasant chat. I had no escort. Mr. Pomeroy asked me to his house, and inquired if I thought I could find my way. I said I could, from the description he gave me, but his visitors laughed. Then a wager was put up, and I started out on foot—the others followed; some in carriages and some on foot. I walked straight to his house on Forty-first street a long distance, with several turns, and did not make a miss. In fact, I knew the house when I came to it. I did not see it, and yet I did. I won the wager. I am studying short-hand with Mr. White, and as my hearing is very good, I expect to become an expert. I had a little trouble with my writing at first—but am now able to write very well."

"Why do you know," interjected Mr. White,

"that when I stand up here in the room and with my projected forefinger make motions like one beating the time for a church choir, but describing phonetic characters, he can tell the characters I am making or describing without seeing them and can interpret them."

"Let us have a test on that line," requested the visitor.

"With pleasure," responded Mr. Hendrickson with a smile. The guest further requested that while he did not doubt Mr. Hendrickson's total blindness, he wished to have him blindfolded for the test.

"Certainly," said the blind man, and the robe was again brought into use. Then Mr. White stood up and cut the air rapidly, making certain phonetic characters.

"Well you have asked me this," said Mr. Hendrickson, lifting the robe to get a breath of air. "Can you see what I am saying? I answer no and yes both. I don't see, but I know."

At this juncture the visitor bethought how the two might have put up a job or a joke upon him, and he suggested that he be allowed to write certain words upon a slip of paper, that Mr. White should repeat them phonetically by his forefinger, as before, and if then Mr. Hendrickson could tell what they were blindfolded, as a mere matter of precaution, the proof would be conclusive.

"Let us have the test most certainly, and with pleasure," answered the blind man. The visitor wrote down the following upon a leaf from his note-book, and passed it over to Mr. White.

"What are your politics?"

"Mr. White struck off the question by aerial slants and curves and hooks. He had scarcely finished when Mr. H. slapped his hands with a laugh, and responded:

"Republican, of course."

"By the way," added Mr. Hendrickson, "I'm a very good skater, and can, when gliding over the ice swiftly, see every particle on the ice, every crack and rough spot, no matter how small or indistinct. The faster I go the plainer I can see. Well, I don't mean that I can see, but I perceive, or something. It is light to me, and I discern everything."

"Have you ever found yourself mistaken in depending upon this kind of sight?"

"Never," was fooled once, but it came in this way: Once when I was at Prairie du Chien, where I received a considerable sum of money for some 600 dozen brooms which I sold. I got under the impression at night that I was being robbed. I saw the robber enter the bed-room door with a knife and a pistol. I laid quietly. He slipped his hand under the pillow, took the pocket-book and then ran out. I followed him and screamed. The house was immediately awakened. I said I had been robbed, but we could not find the robber. After breakfast it occurred to me that it was all a dream, and I returned to my room and found my pocket-book and the money where I left it."

Mr. Hendrickson is a wonderful man, and if his second sight is by some slight-of-hand art it is very cleverly done.—Chicago Herald.

Woman and the Household.

BY HESTER M. POOLE.

[105 West 29th Street, New York.]

THE DISAPPOINTED.

There are songs enough for a hero,
Who dwells on the heights of fame;
I sing for the disappointed—
For those who missed their aim.

I sing with a fearful cadence
For one who stands in the dark,
And knows that his last best arrow
Has bounded back from the mark.

I sing for the breathless runner,
The eager, anxious soul
Who falls with his strength exhausted
Almost in sight of the goal;

For the hearts that break in silence
With a sorrow all unknown;
For those who need companions,
Yet walk their ways alone.

There are songs enough for the lovers
Who share love's tender pain;
I sing for the one whose passion
Is given and in vain.

For those whose spirit comrades
Have missed them on the way,
I sing with a heart overflowing,
This minor strain to-day.

And I know the solar system
Must somewhere keep in space
A prize for that spent runner
Who barely lost the race.

For the plan would be imperfect
Unless it held some sphere
That paid for the toil and talent
And love that were wasted here.

Miss J. E. Wright, LL. D., is the only woman in this year's class at the Boston University law school.

The ladies of Philadelphia are enthusiastic admirers of John Wannamaker. He is about to build a hotel for women who earn their own living.

Dr. Martha G. Ripley is the only woman among the faculty of the Homoeopathic College of Minnesota at Minneapolis.

There are sixteen thousand women in the Panama Company, and M. de Lesseps says that a woman—the Empress Eugenie—enabled him to carry out his Suez scheme.

Mrs. Cora Kluge Clifford, whose husband, N. D. Clifford, president of the Wiley University, Marshall, Texas, died in March, has been unanimously requested by the trustees and students of the institution to assume the place made vacant by his death, and has entered on the discharge of these responsible duties. Mrs. Clifford is a graduate of the Wesleyan Female College, Kent's Hill, Maine.

One of the most eloquent speeches delivered at the Cincinnati National Labor Convention, was by a lady lawyer of Michigan, Mrs. Marion Todd. She won her first suit for a railroad conductor against a rich corporation; and is now employed in a twenty-five thousand dollar suit against the Central Pacific Railroad Company.

Pandita Ramabai is an enthusiast on the subject of the education of the women of India on whom she thinks the redemption of the nation rests. She will return to India when her studies in this country are completed, and found a school for the training of widows to self-support.

Mrs. Mancel Talcott of Chicago, has established and maintains two day-nurseries for the children of working women. One thousand and children on an average are cared for in these nurseries every month.

Lady Wilde, the mother of Oscar, and the author of Irish revolutionary poems which she wrote in 1848 over the name of Speranza, is living in London. It is said, in absolute want, because her Irish tenants have not paid a cent of rent in six years, yet she will not consent to a single eviction on her estate.

A lady has been appointed one of the directors of the People's Bank in Stockholm.

Miss Marietta Holley (Josiah Allen's Wife) received eleven thousand dollars for the manuscript of her new book "Samantha at Saratoga."

Miss Minna R. Pollock of New York, translator and typewriter, has been appointed by the board of aldermen as commissioner of deeds.

Thirteen years ago only three girls were employed in the Lambeth potteries of the Messrs. Doulton; now there are three hundred.

Two women have just founded in St. Petersburg, a political, scientific and literary journal, *The Northern Herald*. Miss Lobachnikoff is the publisher, and Miss Evreinova the editor of this latest journalistic venture. This is the first instance of a woman being allowed by Russian laws to fill the post of editor-in-chief of a political newspaper.

Doctors Anna Broomall and Clara Marshall have been appointed assistant medical examiners by the Penn Mutual Life Insurance Co. of Philadelphia. This is said to be the first instance in the history of life insurance in which women have held such a position.

The young women of Newton, N. J., have formed a league and pledged themselves to refuse the attentions of young men who use alcohol or tobacco.

The National Bank in Denmark has for a long time employed women as clerks (tellers). The Landsmand Bank has now followed this good example, and at the capital and in three of its branches four ladies are now employed. When thoroughly trained they will be taken as assistants.

The largest laundry in this country is in New Jersey, and has for proprietor a lady who never washed so much as a pocket handkerchief for herself in her life. She employs a large force, studies best methods, has hampers of soiled linen regularly sent from great distances, and is making money.

Marie Augustin Despelais of London, has patented a device for creating a regular and even draught through the tubes of flues or steamboilers, which is said to work well.

A writer in the St. Paul Pioneer-Press gives the result of his investigation concerning business women. He finds that:

"Scarcely any one has had more practical experience with the new order of women than Miss Mary F. Seymour, the head of the Union Stenographic and type-writing Association of New York. She says that when she began work women were so few in her business that she was obliged to employ men to assist her. As this was not in accord with her idea that women should help each other and could be fitted for the work she was doing, she commenced to teach young ladies to become her assistants, and this started the now well known school of which she is the head."

"She found that parents were timid at first about allowing their daughters to associate in business with men. It was impossible to argue upon her deep-rooted position that the most danger to a girl is in herself, and that those who are honest and dignified and pure will not be harmed by contact with the world, if reasonable discretion in the choice of work and positions is shown. Miss Seymour thinks that manhood is improved and polished and made gentle, where the daily business life is spent in the presence of one or more modest young women, and she makes the very strong point that the present feminine helpers of men in business are apt to be a superior class of girls. As to the effect of the new life upon the girls themselves, she has made some very interesting observations. She says that the girls who are earning their own living are the most interesting women she knows; the most sensible and elevated in their speech, the least frivolous and empty-headed, the best informed and the most practical women of the time. By living and working with men young women grow accustomed to them, lose their sentimental and romantic notions of the other sex, and gradually begin to judge men on their merits, apart from one another. The girl of the old regime saw only men with parlor manners, and every one knows that silly and weak fellows often outshine good and shrewd ones in society. But in business these women see men as they are, in their natural every day aspects, and they rate them according to the best of their power to judge character. It is Miss Seymour's experience that young ladies in business marry in the same proportion as girls in the homes of the city, and she thinks they are apt to marry better."

"But what is the effect on the man, is the natural thought. In what way is woman affected? What does the husband get on his side? In what respect are wives improved? As to this, Miss Seymour says that the advantage to the husband is very great. It is very true that the girl in business has not learned to bake or sew, though the chance is she knew more or less about both before going to business, but she has become systematic, business-like, and orderly. Her mental training has better fitted her for managing a house well than if she could cook and bake and yet have no idea of system. Better yet, she has had her attention turned to affairs, has heard public matters discussed and grown interested in them; knows what to read and learns to like to improve her mind, and to take part in the serious masculine conversation around her."

A woman physician in Alturas county, Idaho, writes in this way to Mrs. Julia Ward Howe, in regard to openings in the West for women who have health, energy and capability for hard work. It is a wonder that agencies are not opened, whereby the overcrowded East may have access to these untrodden fields where woman's career is yet to be entered upon to an extent which cannot yet be realized by the most sanguine. She says:

"I have been in the West ten years, and am convinced that there is an excellent field, especially in the Territories, for women who combine pluck and adaptability to circumstances with the patience and 'stick-to-it-iveness' necessary to all successful pioneers. I can but give you some idea of this by telling you what I have done within a year, the date of my residence in this vicinity."

"The town in which I live, not yet two years old, is the centre of a very large grazing district on the Oregon Shoreline Railroad. I came here to practice my profession, but found a climate that gave very few patients to the M. D. Finding that there was no drug store in the town, I opened one, and added to my stock toilet articles and confectionery. At the same time I began looking about me for a desirable location in which to secure some government land. I soon succeeded, and entered two claims, timber and pre-emption. These possessions I have improved as my purse would allow, and to day I could, if I wished, realize handsomely upon my expenditure. My trade has increased, and I shall soon be obliged to enlarge my store. I can truthfully say that this has been the most pleasant and profitable year of fifteen which have been spent mostly in professional labor."

How I wish that many women whom I have known in great financial difficulties would come to the West, and especially to this immediate vicinity. I am convinced that fifty good women could find opportunity here, today, of taking up profitable lines of work. Our town needs a good milliner, dressmaker, and musician. Girls that can make themselves useful in the home will get five dollars per week, while skilled labor commands a much higher compensation. Those willing to work in these various ways can take up government land, and do enough on it to answer the requirements of the law, while still pursuing the calling which would give them the means of support. Even if they do not cultivate the land, they can have, at a later day, the benefit of its rise in value. I ought to tell you that we have some very bright, intelligent, cultivated women out here, who are making a grand success in stock raising; but I must not take more of your time."

Impurities of Ice.

Dr. T. Mitchell Prudden, of New York, has been making some important experiments with a view to determining the effect of freezing on bacteria. In the case of the *Bacillus prodigiosus*, there were 6,000 bacteria in a cubic centimeter of water before freezing; after being frozen 4 days, 2,970; after 37 days, 22; and after 51 days, 0. Of the *Staphylococcus pyogenes aureus*, there were a couple of million before freezing; after 18 days of freezing, 224,597; after 34 days, 34,320; after 66 days, 9,280. Of the typhoid fever bacillus, innumerable before freezing, 1,019,463 after being frozen 11 days; 336,457 after 27 days; 89,796 after 42 days; and 7,348 after 103 days. These facts show that certain bacteria have a remarkable power of resisting the temperature at which ice forms. Dr. Prudden, therefore, recommends that the New York State Board of Health, or other authority, should have power to determine which, if any, of the sources of ice supply are so situated as to imperil the health of consumers of ice.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 16, 1887.

The Victorian Era.

This is a jubilee year for that nation upon which the sun never sets, the fiftieth year of the reign of Victoria, Queen of Great Britain and Empress of India. Among the noteworthy events of history will be recorded, the pomp and splendor of that brilliant scene, when, in Westminster Abbey, Victoria mounted the throne on the day which marked a half century from her ascension to that position of responsibility and power.

For the artist, the historian and the moralist, it was, indeed, a marked occasion. Here stood the cynosure of the representatives of the principalities and powers of the world, an elderly woman, a descendant of the Guelphs. She was only an ordinary person, morbidly grave and sad, honestly desirous of doing the most good within her power in that established order of things in which the many are sacrificed to the few, but really destitute of any great qualities. Whatever impression may be made upon the public mind to-day through adulation and sycophancy it will be difficult for the dispassionate person to feel that Victoria is anything more than a decorous and common-place figure-head. She is called grasping and selfish, but with such heredity and environment it would take a great nature to be anything else.

It is the crown before which the English prostrate themselves, not the wearer. Emblem of a social and political system which crushes millions to feed thousands, which sacrifices hecatombs to build an Empire; it is the god of organized power they worship, not their Queen; loyal to an idea, the woman who happens to embody it is glorified as something almost superhuman because she possesses some of the same virtues and graces that adorn millions of her sisters, living in huts, cabins, cottages and farm-houses as well as palaces.

So much for the majesty of an ideal! What may not be accomplished when men embrace and defy ideas which are worthy their adoration and tend to make them realize that all men are but children of one common Father!

During the half century which has just been celebrated in jubilee, wonderful progress has been made in all directions. Great stress has rightfully been laid upon physical changes, in laudation of the Victorian Era, but little has been said of the marvelous and important spiritual changes. And yet the latter so far outstrip the former that there is little comparison between them. For the one is the interior, the real and the permanent; the other is the phenomenal and fleeting. One belongs to the domain of causes, the other to that of effects.

During the half century just passed, English territory has vastly expanded and India is made tributary to the crown. Meantime this Republic has increased five-fold in population, and gained 1,500,000 miles in territory upon the Pacific coast. The annexation of Alaska has added vastly to our line of sea coast, which, from the upper waters of Maine to that dim, distant speck upon the map of the West, just named, measures 13,000 miles. Imagination can hardly conceive the diversity of climate, scenery, vegetation, and mineral productions, comprised within this vast territory which occupies the fertile northern temperate zone of the Western Continent. The scientist might spend a long life-time in constant exploration and study without compiling a thousandth part of the merely superficial capacities of the various States and Territories of this Union.

In the arts and sciences the spread of knowledge has been wonderful. Inventions have multiplied in geometrical ratio, one stimulating another. Electricity, steam, chemistry, and mechanics need only to be

mentioned, to bring before the mind a long and brilliant array of curious thoughts embodied in material form, and harnessed to the chariot in which man rides toward the goal of his physical career. Merely to go over the ground in the most desultory and superficial manner takes away the breath, and one ceases to wonder at any new discovery whatsoever.

In social and political history the changes have been equally great. It was necessarily so; growth and change come simultaneously or in succession in the domain of physics, mind and ethics.

To briefly recapitulate, let us look at the crumbling temporal and spiritual power of the Pope; at the establishment of a Republic in France; at the states of Italy, united as one; at the emancipation of the serfs in Russia and the slaves in America; at the uprising of the Irish against oppression, and at the labor movement in our own country, which, under all its anomalous demands and excesses, embodies great principles of justice and fraternity. Who cannot see that in the last half-century has been developed the potencies that have been latent for centuries before, awaiting the proper time for expansion?

The last and greatest glory of the latter portion of the 19th century has not been mentioned. Following the order of evolution, itself a science for the first time recognized as such, it bided its time and appeared as the culmination of all steps which were necessarily its predecessors, because its inferiors. Of course this could be nothing else than the advent of Spiritualism.

This glorious discovery is the crowning one of all,—that man lives after death, that he reveals himself to those whom he has left behind, and that his progress from folly and error, weakness and selfishness, is as sure as any other fact of scientific discovery.

Light on the Way.

Such is the name of a wholesome little monthly published at Dover, Mass., and its leading editorial for July might most happily have borne the same title. Here is a part of it:

"Our camp meetings—besides being places of recreation—should be summer schools where all the great scientific, political, religious and social problems of the hour might be thoroughly discussed and studied. Spiritualism is no longer a child; and the world is beginning to expect more of its devotees, and Spiritualists ought to demand more of their mediums. The lecturer upon our platform should be more dignified and scholarly, and the tests given of a more definite and convincing nature. A long string of names with glittering generalities will not convince the skeptic of the future. All gifts should be cultivated to the end that highest development may be obtained. The churches are demanding more refinement and culture each year of its clergy. Shall Spiritualism lag behind? Or, if Spiritualism makes the demand for grander exponents and demonstrators of its truth, shall they be found wanting? The church has its schools where the clergy receive the necessary discipline that fits them for pastoral duties. Spiritualism has no place where its teachers may receive the education and training needed by all who aspire to minister to the highest wants of the people. Such schools are demanded at the present hour. If you think not, look over our ranks and find if you can the teachers of ability coming into our ranks to take the place of those retiring to other fields of labor.

"The proposition that we will make to all camp-meeting associations is this: Instead of spending so much money for dances and other entertainments, let them utilize the funds usually spent in this manner, establishing at all the great gatherings schools where mediumship may be carefully studied in all its phases; and also where the best methods for its highest unfoldment may be sought after. This might be tried for a few seasons at all our camp meetings, and we have no doubt but that great good would result therefrom. Might not schools and colleges be the ultimate of these small beginnings?

"The work begun at the camp we think would be continued through the whole year in our large centers. Then would the medium have an opportunity of becoming thoroughly educated before he would enter upon his public labors, and half developed, thoroughly uneducated test, psychometric and inspirational mediums would be known on our platforms no more. If we would attract the educated and refined, our platform must offer the mental and spiritual food that will satisfy their highest wants. If we fail in our duty we must not complain because so many Spiritualists attend Unitarian and Universalist services."

The above editorial is directly in the line of what the JOURNAL has been pressing upon the Spiritualist public for years. Bro. Fuller, editor of *Light on the Way*, is a medium and lecturer; he knows well whereof he affirms and speaks as one with authority—the authority of experience and a clear conception of the demands Spiritualism rightfully makes of its adherents. The JOURNAL hopes other mediums and lecturers will take up the subject and that the agitation will not cease until no room remains for criticism or improvement.

Prof. Alexander Wilder gave us a call last week. He is secretary of the National Eclectic Medical Association, which lately held a session at Waukegan, Wisconsin. The Professor has charge of the *Journal of the American Academy*.

Sam Jones Greatly Disgruntled.

The above heads a telegram from Baltimore, Md., July 3d, which indicates that this notorious revivalist and brimstone terrorist is subject to intense feelings of disappointment and disgust, which, in the Monumental City, the newspapers placed under the not too euphonious word, "disgruntled." His presence in that city as a lecturer illustrates most strikingly what effect an admission fee has on the public in his case. When Jones held evangelical meetings there a year ago his audiences were tremendous. People went hours ahead in order to get seats. The assemblies often aggregated 5,000 to 6,000 people, and more than 2,000 were turned away at a time. There were hundreds of converts and the meetings were an enormous success in every way. Jones and Small made several thousand dollars on a month's work. July 2d Sam Jones returned. He gave a lecture to which 50 cents admission was charged. When the Rev. Sam walked out on the stage he was probably the most astonished man in the country. Instead of the thousands he was accustomed to speak to in Baltimore, there were not a hundred persons in the hall. It was almost as lonesome as Mark Twain's famous audience of one. But Jones struggled on with his Georgia theology for an hour, and then alluding to certain contrasts, exclaimed: "Good Lord, how a 50-cent admission thins them out!"

It is not difficult to inventory the working outfit of Sam Jones. Without eloquence, unable to speak the English language with even average accuracy, and guiltless of any knowledge of science, he still possesses an adroit fox-like cunning and shrewdness, reinforced by mesmeric power, which enables him to partially hypnotize his audience, and gain converts. What he designates as the power of God, the Holy Ghost, the presence of Jesus, is simply his own strong mesmeric influence by which he is enabled to convince many listeners that they stand on the verge of a bottomless pit and will be lost unless they immediately come forward, repent, and join the church. In former times when the people were ignorant of the potent forces of nature, thunder was regarded as the voice of God, and raindrops were believed to be His tears. Equally as far from the truth is Sam Jones when he attributes the so-called conversions he makes, to divine power, or force outside of himself.

The probability is that Sam is such an insignificant actor in the drama of life, that he has never been heard of in heaven, but if known here at all, is regarded as an inflated crank desirous of convincing the world generally that he is the especial mouth-piece of God.

Among the 91,000 ministers of the Gospel in the United States, there are cranks, buffoons, erratic expounders of God's intentions, and those whose bigoted ignorance is so dense that it can only be cut with a knife. Imagine for example that from the tongue of each one a telephone wire is suspended connecting directly with the throne of God, and reporting every word of each sermon, what estimate would He attach to their several statements? Conflicting on doctrinal points, would not Deity be perplexed and disgusted when trying to sift the wheat from the chaff? Would He not be sorely annoyed at hearing so many prayers for Him to "draw near," when this little earth is but as a grain of sand upon the sea shore of His dominion, and these same preachers are constantly declaring His omnipresence?

Preachers of the Sam Jones type will never be able to comprehend that this world is only one of a countless number, and that God's laws are general in their application and inexorable in their workings; that salvation from error and growth in goodness are evolutionary processes imbedded in the constitution of things, unchangeable, resistless and eternal; Jones, Small, Pentecost, and the whole army of revivalists can never secure the suspension or modification of any one of God's laws. Only in so far as they arouse the latent force for good in their hearers and give it persistent activity, can Jones & Co. benefit their fellows. And this the JOURNAL gladly admits they are doing in thousands of instances. They reach a class that can only be affected by their methods; and thus they are doing their part in the general work of evolution.

The Blindness of Dogmatism.

Mr. Charles Watts, an English free thinker of the materialistic school, lately lectured in Grand Rapids, Mich., his efforts having the generous help of a public spirited citizen, Mr. D. A. Blodgett. Doubtless Mr. Watts said some good things and helped to break up the old dogmatism. So far, so good. But what is to come in place of the old faiths? Is the heart to be an aching void? Are the dust and ashes of the tomb the end? Mr. Watts's style of free thinking leads him to dogmatize as stoutly as any old theologian. He asserts and assumes, and ignores the conclusions of others, and sets himself up as authority in the most priestly style. The dogmatism of materialism is as blind and unreasonable as that of medieval theology.

He says: "The idea of immortality is a myth." That idea is as old as history; it has been held in many lands and ages, by a royal line of philosophers and sages and reformers; by wise teachers and thinkers, pagan and Christian, as well as by the multitude. It is not a priestly device for it is older than priesthood, and it lives in great and free souls to-day.

The self-satisfied complacency of proclaiming it a myth is interesting! We are told

that "matter is necessary to the existence of mind; it is the effect of organization and ceases with it." Mind is necessary to the existence of matter can just as well be said, and quite as well proven. Both are eternal, and mind rules and guides. Mr. Watts only puts the cart before the horse, as the motive power. "Man," it is said, "is claimed after death to be immaterial; nothing cannot be something, therefore man after death is not."

Man is not claimed to be immaterial after death. The professed teacher who has not heard of the spiritual body had best learn more and assert less.

Is all matter visible to our mortal eyes? Did any scientist ever see, weigh, feel or analyze the invisible ether which science says must fill all space? Is that ether nothing, or is it fine matter?

Free thinking is valuable, but not infallible. A man may think himself down into the dust or up into a progressive life of light and power. As he succeeds in thinking himself dead in the mud, he is apt to be blind to the fact that any body ever looked toward light and life hereafter, and to assert and assume what no man can prove.

Latent Powers of the Soul.

On the second page of this issue of the JOURNAL, is a detailed account of a "blind" man, who can not only travel without any difficulty over any part of the city, but who is now learning short-hand, and expects soon to become expert therein. A case equally as marvelous is reported by the Hartford, Conn., *Courant*, being made public at the closing exercises of the American Asylum for the Deaf and Dumb at that place. When the other exercises were over, little Albert Nolen went up to the stage. He is a very bright boy, who, like Laura Bridgman, is deaf, dumb and blind. He was born deaf and lost his sight at the age of four years. He is a handsome little fellow, wonderfully quick in his movements, and full of intelligence. Principal Williams told how his education was begun when he came to the asylum last fall. At first various articles were marked with their names in raised letters, as "hat," "ball," etc., and soon he learned to pick out corresponding letters when one of these articles was put in his hand. They supposed that he associated the letters and the articles, but after five weeks were satisfied that this was not the case, that all he recognized was the similarity of the letters themselves. Then all at once he seized the idea of correspondence between the articles themselves and the names that represent them. Then he began to make great progress. Now he has a vocabulary of over three hundred words, which he uses with understanding. He writes them legibly, spells them on his fingers with wonderful rapidity, and makes the corresponding signs. He converses by signs with the other pupils, among whom he is a pet, and goes all about the building, not showing clumsiness, never making a mistake.

Now for one or two illustrations out of the many afforded of what he can do. Mr. Williams stood by him and spelled on his fingers "Go to the window." The boy's hand was against that of Mr. Williams, and he recognized by feeling each letter as it was formed. Instantly he repeated the order and then walked to the window. In the same way he was told to open and shut it, to drink water from a glass on the table, to break a stick that lay there, and many other things.

Farewell Reception to Mrs. Foye.

On Friday evening of last week Mrs. S. B. Perry, of Prairie Avenue, gave an informal reception in honor of Mrs. Ada Foye. Of necessity the invitations could only include a comparatively small number of those who had become interested in this excellent test medium during her brief stay in the city. The company was largely composed of members of the Young People's Progressive Society, under whose auspices Mrs. Foye came before the Chicago public. There were present, however, a number of mediums and representative Spiritualists. Mrs. Sarah F. DeWolf and others made brief speeches of a complimentary nature, and Mrs. Foye responded in a touching manner. She also improved the occasion to counsel her sister mediums to maintain their own individuality and independence of will, and to labor along the line so persistently advocated by the RELIGIO-PHILOSOPHICAL JOURNAL. She paid the JOURNAL a high compliment, and argued the necessity of stringent adherence to its methods and platform. Several of the Society's young ladies enlivened the evening with music, some of the numbers being brilliantly executed. Like all that Mrs. Perry undertakes the affair was most satisfactory in its consummation, and Mrs. Foye left with a most cordial feeling for Chicago and the promise of an early return.

"B. W."

The above cipher means *The Better Way*, and is that paper's own shorthand method of naming itself to the public. The *B. W.* grows on the common grave of several abortions and one monstrosity. As waste and sewage when properly purified, deodorized and compounded are capable of being utilized for man's benefit in the material world, it is quite likely the garbage heap from which the *B. W.* springs may give life to a paper which shall be a blessing and a helper toward higher spiritual life. The RELIGIO-PHILOSOPHICAL JOURNAL welcomes *The Better Way* to the field, and wishes it such success as it may prove it deserves. Readers who have not yet been favored with a sample copy can secure one on application to The Way Publishing Co., Cincinnati, Ohio.

The *Eastern Star*, a conscientiously and sensibly conducted Spiritualist exchange, advocates establishing schools of mediumship at camp meetings. For more than ten years the JOURNAL has argued the imminent necessity of training schools for mediums; places where sensitive could be educated in those branches best calculated to develop their characters and mental strength and at the same time foster and guide the growth of their medial powers. In this effort the JOURNAL has in the past, had the support of such persons as Epes Eargent, Wm. Denton, Prof. Buchanan, Hudson Tuttle, Mrs. Maria M. King, Mrs. E. L. Watson and many others competent to express an opinion. But the last place the JOURNAL would select for this work would be camp meetings. Beyond the mere fact that the several camps draw together a large number of mediums there is scarcely anything to be said in their favor as advantageous places in which to school mediums. At the camps those mediums who are sufficiently developed to invite public patronage have neither time nor mind for study or reflection, and by the end of the camping season are thoroughly worn out. Such as are still too young and weak in their development to meet investigators are in an atmosphere of excitement, than which nothing can be less productive of healthy, medial unfoldment. Indeed, the poorest place for a young medium is a camp meeting or any other heterogeneous aggregation of pleasure and curiosity seekers. A school implies study; study compels thoughtfulness, application, persistent endeavor in a special direction; all out of the question at camp meetings as at present conducted. The time may come when as the result of the efforts of the JOURNAL and allied workers in public and private a camp meeting may be a fairly good place for a medium's school, but not unless there is incorporated in the plan a scheme of home study something after the plan of Chautauqua, modified to suit the class benefited.

As an immediately practicable measure and a step toward the judicious and successful founding of schools for mediums, a series of lectures especially intended to instruct hearers in psychical matters and of such a popular nature as to attract, might be inaugurated with ease. If the leading camps, Lake Pleasant, Onset and Cassadaga, would unite in such a work and secure a half dozen competent instructors to make the rounds, giving a week at each to this subject, following one another on consecutive days and treating of special branches of the main topic, it would not only accelerate the movement toward a higher education, but be a good thing for the camps financially.

GENERAL ITEMS.

Mrs. Carrie Grimes Forster will enjoy the sea breeze at Onset, for the next few months.

Mr. Giles B. Stebbins can be addressed from July 11th to 25th, in care of Dr. J. M. Russell, Hastings, Mich.

Mr. Alanson Reed, the head of the great music house known as Reed's Temple of Music, leaves town this week for a summer tour among the eastern camps and watering places. He is accompanied by Mrs. Reed, who will, as well as her husband, be welcomed by hosts of acquaintances.

The Cambridge, Mass., *Chronicle* says: In a clear and convincing style, "Progress from Poverty arrays its facts. We wish it could be sent broadcast among those who are being driven to pessimism and despair by the prophets of evil." Price per mail, twenty-five cents, postpaid; or fifty cents in cloth. For sale at this office.

A Chicago paper says: "The late priest of the parish of St. Stephens in New York City, is now plain citizen McGlynn. The forty days' time allowed him in the papal bull to appear at Rome has expired without his putting in an appearance, and he is excommunicated for disobedience to the mandates of the church. No other disposition of the case of the refractory priest could have been expected. The church has proclaimed in an unmistakable manner against land-robbing as an immoral doctrine. In violation of its authority, McGlynn, as a priest of that church, has written and spoken in public in advocacy of the doctrine, and when summoned to Rome refuses to go, persists in the claim that he has the right to advocate the pestiferous doctrine, and shows his contempt for his spiritual superiors by doing so after the summons has been served upon him. The church did exactly what was right in the premises, and the excommunicated priest can expect no sympathy so far as the action of the church is concerned. A man who persists in remaining within the pale of any church, and in preaching or in any way advocating doctrines which are in conflict with its creed, polity or traditions, deserves to be incontinently expelled, and has no right to complain of harsh treatment."

Lyman C. Howe writes: "I have read with profound interest and admiration Hudson Tuttle's review of the 'Seybert Investigation.' He has done justice to the parts of the report he has quoted and I doubt not to the whole book, since the spirit and method of the committee are indexed in these quotations. But Spiritualists should not be rash or severe in pronouncing judgment. If a committee of farmers and blacksmiths were to report on the merits and mechanical perfection of a dozen watches, we should not expect a very fine discrimination nor a reliable estimate of values. If a body of astronomers and geologists were called upon to investigate and report upon the most delicate experiments in the laboratory, or to settle the issues in materia medica, the law of contagions or the pathology of epidemics, we could not expect a report satisfactory to any but their own school."

The fourth annual camp meeting of the Southern Association of Spiritualists, was inaugurated at their grounds on July 3rd, with a fair attendance. Since the last meeting the grounds have been very much improved in appearance. An octagonal auditorium has been erected, capable of seating about six hundred people, and a dozen pretty little cottages, about twelve by fifteen in size, with canvas roofs, to be used as sleeping apartments, are ranged about the grounds. The meeting was opened at 10:30 A. M., by P. R. Albert, president, in a short address. He referred to the satisfactory condition of the association as enabling the directors to enjoy a night's rest without the harrowing experience of a nightmare of debt. The improvements in the appearance of the grounds were due in large measure to the exertions of Chas. Donnabower and G. W. Kates. Mrs. Isa Wilson-Porter gave a few psychometric readings, among those of her subjects being Mr. L. Fischer, who was somewhat astonished at the medium's recalling certain incidents and dates in his life which he had almost forgotten.

The Magnetic and Botanic Family Physician and Domestic Practice of Natural Medicine, will be issued at an early day. It will contain illustrations showing various phases of mesmeric treatment, including full and concise instructions in mesmerism, curative magnetism, massage, and medical botany; with a complete diagnosis of all ordinary diseases, and how to treat them by simple, safe, and natural means; also careful directions for the infusion of various medicines and tinctures; the composition of pills and powders; the preparation of medicated oils, liniments, poultices, toilet requisites; all kinds of baths and other sanitary appliances, by D. Younger, professor of mesmerism, medical botany and massage. Orders for this valuable work will be received at this office. Price, three dollars.

Judge Holbrook will lecture before the Young People's Progressive Society next Sunday evening on the "Philosophy of Spirit Intercourse," at its hall, Wabash Ave., and 22nd St. Judge Holbrook is a well known citizen, and all should hear him. The public is cordially invited; seats free.

Dr. Leon A. and Mrs. Mary V. Priest are at present located at 1909 Euclid Avenue, Cleveland, Ohio, where Mrs. Priest is engaged with classes in Christian Science. Her first class is composed of many influential and intelligent people, two Homeopathic physicians being of the number. Dr. Priest also is busy healing the sick and has many patients.

What Do Unitarians Stand For?

A valuable reader out in Kansas calls the JOURNAL's attention to a portion of a sermon upon the above heading in the columns of one of its esteemed Unitarian contemporaries. The JOURNAL freely gives place to its correspondent's letter and Mr. Alway's definition of Unitarianism, but wishes to smilingly remark in passing, that "Agnes Chute" don't happen to be an "Unitarian" but is one of the Unitarian fold, and no doubt would claim equal right and authority with Bro. Alway to stand in the pulpit and define Unitarianism.

To the Editor of the Religio-Philosophical Journal:

In your JOURNAL of June 11th I read an article on Unitarianism by "Agnes Chute." It is a good article and true, I think, from the standpoint of an "Unitarian." I send you the Christian Register for June 23, 1887, and mark an article therein written by an "Unitarian" of the Unitarian church. Your paper is read by a good many Unitarians (not so many as I wish it were), and they would be glad to have the readers of your JOURNAL know how Unitarianism looks from a standpoint different from that of "Agnes Chute," even a standpoint within the church. To gratify the Unitarians who read your paper, I think you will be willing to print the extract I send you, or at least so much of it as is pertinent to the thought of our best men of our denomination. JOHN S. BROWN, Lawrence, Kansas, June 28, 1887.

The following extract is taken from a sermon upon "Church Conscience," preached June 5, at All Souls' Church, Bath, N. H., by Rev. George Alway:

What, then, do we stand for that other churches do not? Here, in reply, we use the same words, perhaps; but we stand in another and often larger sense. We stand, then, for God, not as a tyrant and taskmaster, but as Father and Friend. We stand for Christ, not as the Savior of a few, but as Brother and Leader of all, the power of the human race, showing us our own possibilities and our nearness to the Father stimulating us by a grand ideal life and a God-like spirit. We stand for a world cured and uncurled from the beginning; for a future of everlasting growth and blessedness; for a universe in which God is all and in all, with no room in it for an omnipotent devil or an eternal hell. We stand for a reverence toward God and toward man; for the supreme authority of truth, wherever found for the worship of goodness, everywhere and always; for the free-rational and the intelligent interpretation of the Bible; for the sovereign rights of reason and conscience; and for freedom from the tyranny of creeds. We stand for the education, not the eradication, of every human instinct; for the sanctity of our entire manhood, no longer silenced and cramped and fettered by antiquated dogma or pagan fears. We stand for the dignity of labor, duty and worship; for morals and faith; for religion in all things; for whatever uplifts the world and furthers the progress of the race. We stand for the present as against the past, for the divinity of to-day as well as of yesterday. We stand for a life, now and here, in its fullest, deepest, most glorious possibilities, ruled by reason, swayed by conscience, sweetened by charity, transfigured by sacrifice, elevated by an immortal hope, and filled from end to end with God. I think, then, we have a right to be and a right to live.

What, in the next place, is the object we have in view, or should have? Ideal ambitions are apt to be vague. But I think our end and today is what it has ever been. It is an end that has of necessity kept us hitherto

few in numbers, and may yet do so for some time. It is to be a church, the leader of the leaders of mankind; to be not of the first rank only, but to make it; to be the vanguard of the world's best thought, best feeling, best life, as these are touched and inspired by religion. Do not think, therefore, that you belong to a poor, emasculated, worn-out church, to an effete or backward movement. Unitarianism—under whatever name or disguise, if true to itself, is the cause of God. It is the long lost or long misunderstood Christianity of Christ, as interpreted by the light of to-day. If growing intelligence and deepening culture are not to be divorced from religion in the future, it is that which holds in itself the hope and the salvation of mankind. The great leaders and thinkers have ever, consciously or unconsciously, belonged to us. Unitarianism is the natural home of men who worship God, live in the present, fear no future, and work for humanity; of men to whom truth is sufficient authority, and duty its own exceeding great reward. By birth, by tradition, by necessity, by choice, we are the church of the free, the church of progress—loving the light, hating cowardice, ever reverent, but ever free.

A secondary end, desirable, though difficult of attainment, is to make our thought and our life, hitherto the possession of the few, common to the many. It is to leave the mountain of transfiguration, with its dreams of cozy tabernacles, and go down with virtue and healing in our hands to the multitude. Without abandoning our old work, we have, as far as possible, to combine with it what is new. We have to become a missionary church in our spirit and aims. We have to save man from his passions, to free him from his superstitions, to recover him from his doubts and his despair, and to say to man: Live! Live in the free air, and under smiling heavens, no longer as a stranger or a slave, but the child of liberty and the child of God!

A Reply to Agnes Chute.

ANN ARBOR, Mich., July 4th, 1887.

MY DEAR MR. BUNDY: I write to call your attention to an article in the RELIGIO-PHILOSOPHICAL JOURNAL of July 2nd, on "Unitarianism," by Agnes Chute, which is of such a character that I cannot think you can have given your sanction for its appearing in your columns. I presume you were away from the office last week and the article was admitted by whomsoever had editorial charge in your absence, and yet that either he or any one else should have admitted an article so plainly malicious, untruthful and slanderous, seems strange. I should pay no attention to the article only from the fact that its appearance in your columns, and with no dissent or rebuke from you, gives it a sort of endorsement or weight, and many readers who do not know the facts will give it credence.

Let me call your attention definitely to a few of the misstatements and misrepresentations of the article.

I have been in the Unitarian ministry just fifteen years; so that brethren who have been in the work "more years than I have been months," must be getting rather aged. After leaving the orthodox ministry (where I was two years next succeeding the completion of my studies in college and theological school) I entered the Unitarian ministry immediately, settling at once at Northfield, Mass., where I was between three and four years; then was in Chicago three years (pastor of the Fourth Unitarian Church), and now have been in Ann Arbor nearly nine years—my settling here being the result of repeated solicitations both from the church here and from the secretary of the American Unitarian Association.

I was never a materialist, and never had the slightest leaning toward materialism. I never made a speech in my life or wrote an article in my life in the interest of materialism, or any "anti-church" or "iconoclastic" party or movement, or never spoke upon Thomas Paine but once in my life, and that was in my own church in Ann Arbor on Sunday evening. That lecture was thought by my congregation to be so fair and just that it was called for for publication, and was printed. It is exactly such a treatment of the subject as I suppose you yourself or Mr. Stebbins or any truth-loving and justice-loving Spiritualist or Unitarian would give. The only class of so-called liberals to whom I have ever spoken in my life, outside of Unitarians and Universalists, is the Spiritualists. I have spoken (since I have been in the Unitarian ministry) at the Spiritualist camp meeting at Lake Pleasant, Mass. So much, then, for the charge that I figured for a time as a "materialist" and "anti-church" lecturer before entering the Unitarian ministry.

As to the equally truthful and noble charge that I plotted to get the secretaryship of the Western Conference, and "turned out" Mr. Jones for that purpose, etc., I have only to say: Mr. Jones resigned of his own accord, as for two or three years he had given intimations of his intention and desire to do so. So far from my plotting to get the place, the thought of being his successor never even entered my mind, until, at the Conference, after Mr. Jones had positively declined reelection, I was asked to take the place. And when, at last, I permitted my name to be used as a candidate, it was with the distinct public declaration made by me to the Conference that I could not then promise that I would accept the position even if I was elected. And I was elected with the understanding that time would be given me to decide; Mr. Jones would continue to discharge the duties of the office until September, and if by that time I could not see my way clear to accept the office, then the Board of Directors of the Conference would fill the place temporarily, as best they could, for the rest of the year. So if there was ever a case anywhere of a man not seeking an office, and having nothing to do with obtaining it, and even accepting it with hesitation and reluctance, it was my case in becoming Western Secretary.

And my election the second year was as unsought as the first, and even more reluctantly accepted. Indeed, nothing but a feeling of duty, caused largely by the very strong and persistent urgency of influential brethren in the denomination, East and West, whose voice I felt I had no right to be heedless of, induced me to put aside my own personal inclinations and remain in the secretaryship a second year.

These questions of fact are the only things in the article of Miss or Mrs. Chute (I do not know her) that I care to answer. Her charges of base motives, of deceit, of self-seeking, of "hypocrisy," of "scooting all round the horizon to find a profitable quarrel in which to blow his (my) own horn," of "making himself (myself) 'solid' with Eastern money-givers," of his "old" opponents being "as far above him (me) in their conceptions and worship of God as he is (I am) above a savage," etc., are below respectful writing, and therefore demand no answer from me, but silence and shame for the woman who has stooped to pen them.

The article in question is the third of a series, and is to be followed by a fourth. Numbers one and two I have for some reason overlooked, and the papers containing them seem to be destroyed. So I cannot tell what they contain, nor do I know what we have in store for us in number four. But I commend the series to your attention. I hope I am the only victim of the writer's slander.

My dear Mr. Bundy, I am sorry to write this letter. I cannot but think the article in question will give you quite as much pain as it gives me, and that you will do all that can be done to rectify its libels. Very respectfully yours,
J. T. SUNDERLAND.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

This summer home is assuming more than its usual lively appearance. It is conceded on all sides that there are more here at this time than there have been in any previous year at the same date, and still every train brings fresh arrivals. The accommodations for the present are ample. The hotels have been enlarged in anticipation of an increase of summer visitors, while the association has been making extensive preparations for the camp meeting of 1887, as they intend to make it the most desirable and healthful camp on the Atlantic coast, the place of all places where our western friends can enjoy the cool breeze and recuperative influences of Mother Ocean.

The eagle has had his scream at Onset. The National Fourth has been here, and Young America has had a free and easy celebration to the satisfaction of himself and the annoyance of all lovers of quiet and home comfort. Nevertheless it was Independence day, and the young and old boys were up late Sunday night and at work early Monday morning to see who could possibly make the most noise. The day was beautiful, all that could be desired—clear blue sky, with a strong southwest breeze from off the bay, that was too cool to stand in any considerable length of time, and yet, for sailing purposes it was immensely exciting.

Every train from the Cape and also from Boston and every station brought large accessions to the already large crowd at the grove until those present were numbered by thousands.

The Onset street railway was equal to the occasion and transported the people from the Old Colony Depot to the grove as fast as they arrived.

The several committees having charge of the programme for the day lost no time in preparing to have the several entertainments appear at the appointed hour, so that the visitors would not be kept in waiting. The day and evening sports were very generally attended and gave general satisfaction.

The eleventh annual camp meeting at Onset will be inaugurated on Sunday, July 10th; the speakers for the day will be Mrs. M. S. Wood in the morning, and Mr. Walter Howell in the afternoon. Sunday, July 17th, Miss Jennie B. Hagan will speak in the morning and Miss M. T. Shellhamer in the afternoon. W. W. CURRIER.

Parkland.

To the Editor of the Religio-Philosophical Journal:

Parkland! What a magical name it is to the Spiritualists of Philadelphia and surrounding towns in Pennsylvania and New Jersey. This name was given our delightful summer home by Hoolah, Mrs. Gladding's control. The Leni Lenape Indians, many years ago, roamed over the hills and valleys of Parkland.

Our first meetings were held in June, as grove meetings, on Sundays. Our speakers were Mrs. Lillie and Mrs. Lake. It seems as though the former is a part of our camp, she is so well liked and known. Her lectures were listened to attentively by large audiences. Mrs. Lake is engaged by the society for September.

Bro. Eben Cobb, of Hyde Park, spoke for us Sunday, July 3rd, and gave us an oration on July 4th, on the occasion of the grand celebration by the Lyceum attached to the First Association.

We have some 80 tents and cottages, being a large increase over the former years. Our meetings are well attended and we hope to do a great work on this camp ground. The report of the Seybert Commission is regarded by Spiritualists here as a hunt for fraud, rather than an investigation of Spiritualism. Bro. Cobb is a very earnest lecturer and worker, and must help any society that engages him. R. A. THOMPSON.

The Young People's Progressive Society.

To the Editor of the Religio-Philosophical Journal:

It was plainly shown last evening by the audience that greeted the above society, that the interest Mrs. Foye had created while here, was not temporary, but had brought forth many new comers, who have come to stay. Mrs. DeWolf addressed the audience on the subject, "Is there a law of destiny?" Her lecture was well received. Mrs. Coverdale gave a number of tests, descriptions, names, etc., being the phase of mediumship with which she is gifted. Misses Langel and Woodberry, and Mr. Geo. Perry rendered several very beautiful solos, which were highly appreciated. The Y. P. S. may well call itself progressive, and its motto, "Excelsior," is very appropriate. Judge Holbrook will speak next Sunday evening, on the "Philosophy of Spirit Intercourse." The public are most cordially invited. CELIA.

General News.

The queen is still receiving jubilee presents. The latest batch comes from the emperor of Morocco, and is said to be of great value. An enthusiastic crowd of about 30,000 people gathered at the railway station in Paris Friday night to witness Gen. Boulanger's departure for Clermont-Ferrand. Intimate friends of the president at Washington deny that his proposed western journey has been abandoned. It is believed he will accept the invitation to visit St. Louis during fair week in October, and that other leading western cities will be embraced in his tour. Under the terms of the law recently passed by the general assembly, Gov. Oglesby has issued a proclamation scheduling for quarantine the district in Chicago, which is already under quarantine regulations. The man who recently attempted the life of ex-Marshal Bazaine, at Madrid, has been pronounced insane. The Hawaiian revolution has taken place according to advertisement. The population of Honolulu and the surrounding country forced the king to dismiss the Gibson ministry under menace of dethronement. Kalakaua yielded, and a new government was created, with Wm. M. Green as premier. A convention of the Irish National League will be held at Cork, July 17th, to devise

means for the effective resistance of evictions.—M. Clemenceau declares that he does not want to see a soldier at the head of the French government, even so brave and patriotic a one as Gen. Boulanger.—Sixty thousand troops were reviewed by the queen at Aldershot last Saturday. Her majesty had a cordial reception.

"Spirit Teachings," by M. A. Oxon, is an excellent work. For sale at this office. Price \$2.50; postage 12 cents extra.

Get rid of that tired feeling as quick as possible. Take Hood's Sarsaparilla, which gives strength, a good appetite, and health.

Consumption Surely Cured.

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. address. Respectfully,
Dr. T. A. SLOCUM, 181 Pearl Street, New York.

Passed to Spirit-Life.

Passed to higher life from Scranton, Pa., June 19th, 1887, William Atkinson aged 68 years. Mr. Atkinson was one of the most faithful workers for the cause of Spiritualism in this section of the country, and during the past twelve or more years, has been the means of spreading the truths of philosophy before many enquiring minds. H.

THE CASSADAGAN.

A daily paper, published on the Cassadaga Lake Camp Meeting ground, in the interest and for the information and benefit of the members of the association, its patrons and the public, during the meeting of 1887.

It will contain a brief synopsis of the leading discourses, a careful report of its interesting conferences, in which all are invited to take part, a record of the public tests given, important arrivals, notices of mediums and such other matter as may be found interesting. The whole comprising a graphic record of the sayings and doings at the Camp. The meeting will cover a period of thirty-seven days and the paper will be sold on the grounds at five cents a copy, or for a whole season, delivered, at twenty-five cents a week; but in consideration of the advantage of knowing just what to depend upon and how many to provide for it will be furnished to advance paying subscribers, by mail or on the grounds, at one dollar for the entire series.

PROGRAMME FOR THE SEASON OF 1887.

The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohio will hold their Eighth Annual Camp Meeting on their camp grounds at Cassadaga Lake Chautauque Co., N. Y., beginning Saturday July 8th and closing Monday Sept. 4.

List of Speakers Engaged.

Saturday, July 8th, Jennie B. Hagan, Mass.
Sunday, July 9th, Jennie B. Hagan, Mass., Lyman C. Howe, Fredonia, N. Y.
Monday, Aug. 1st, Conference.
Tuesday, Aug. 2nd, Jennie B. Hagan.
Wednesday, Aug. 3rd, Lyman C. Howe.
Thursday, Aug. 4th, W. J. Colville, Boston.
Friday, Aug. 5th, Mrs. Clara Watson, Jamestown, N. Y.
Saturday, Aug. 6th, W. J. Colville, Boston.
Sunday, Aug. 7th, W. J. Colville and Mrs. Curs. L. V. Richmond, of Chicago, Ill.
Monday, Aug. 8th, Conference.
Tuesday, Aug. 9th, C. W. L. Richmond.
Wednesday, Aug. 10th, W. J. Colville.
Thursday, Aug. 11th, J. Frank Baxter, Chelsea, Mass.
Friday, Aug. 12th, Mrs. Curs. L. V. Richmond.
Saturday, Aug. 13th, J. Frank Baxter.
Sunday, Aug. 14th, Mrs. Curs. L. V. Richmond and J. Frank Baxter.
Monday, Aug. 15th, Conference.
Tuesday, Aug. 16th, Walter Howell, of England.
Wednesday, Aug. 17th, Mrs. H. S. Lake, of Wisconsin.
Thursday, Aug. 18th, Walter Howell.
Friday, Aug. 19th, Mrs. H. S. Lake.
Saturday, Aug. 20th, Walter Howell.
Sunday, Aug. 21st, A. B. French, of Clyde, Ohio, and Mrs. H. S. Lake.
Monday, Aug. 22nd, Conference.
Tuesday, Aug. 23rd, Mrs. H. S. Lake.
Wednesday, Aug. 24th, Walter Howell.
Thursday, Aug. 25th, Mrs. H. S. Lake, of Boston, Mass.
Friday, Aug. 26th, Dr. J. C. Street, of Boston, Mass.
Saturday, Aug. 27th, Judge R. S. McCormick, of Franklin, Penn.
Sunday, Aug. 28th, Mrs. H. S. Lake and A. B. French.
Monday, Aug. 29th, Conference.
Tuesday, Aug. 30th, Dr. J. C. Street.
Wednesday, Aug. 31st, to be announced hereafter.
Thursday, Sept. 1st, Mrs. H. S. Lake.
Friday, Sept. 2nd, to be announced hereafter.
Saturday, Sept. 3rd, Mrs. H. S. Lake.
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FANTOMS.

As oft one catches in a child's pure face
Some faint resemblance to one loved and dear,
And feels a strong desire to draw near,
And touch and caress in a close embrace
That other which we see within its eyes;
Or hears, perchance, in ringing happy voice,
Some tender note which makes the heart rejoice
In echoes, lingering through sweet memories;
So I beheld in the fair face of youth,
And heard in her bright gladness laugh and tone,
A phantom girl's face and voice—my own!
And seeing this resemblance clear, in truth,
It is this foolish fancy which to me
Makes loved and dear each girl's face I see.
—August de Rubra.

JOAN OF ARC.

Born on the banks of the Meuse in the now historic province of Lorraine (then a French possession), the "Maid" attracted no marked attention till about her seventeenth year, when she flashed up in history like a meteor. From tending the cows and her loom and spinning wheel she bounded into the fame of a saint and a martyr—one of the especially chosen and guided of God. She saw visions and dreamed dreams. Angels came down and talked to her. She heard voices in the air, and listened to their wisdom and commands. They told her to throw aside petticoats and put on men's habiliments, and she promptly did it. She could neither read nor write, and yet she dictated wonderful communications. Her humble parents and all the people "around about" were astounded, for Jeanne proclaimed that God and the spirits talked to and guided her—this being identical with the claim ever made by Socrates. He also heard those "voices," and professed to obey them to his last hour. It will also be remembered that Columbus was thus visited, the angel telling him to "be of good cheer," while Martin Luther, the great Christian apostle, actually saw the devil and threw his inkstand at him!

But of Joan of Arc. She said she was sent of God to raise the siege of Orleans and crown the King. They gave her a few thousand soldiers and her prophecies were fulfilled! Joan was everywhere in the thickest of the fight. Under the guidance of her "voice" she proclaimed and she defied death! Her hands were the first to place the ladder upon the besieged walls, from which she waved the conquering flag. The greatest generals stood back and followed the inspired heroine with awe and reverence.

On one occasion she stood before the King with such dignities as Lords D'Alençon, La Tremouille and Charles de Bourbon, when half a dozen angels appeared and talked with them all, bestowing a crown upon the astounded monarch! Later, she jumped from a tower over 60 feet high and broke not a bone of her beautiful body. She called down St. Catherine, St. Margaret and St. Michael before the King and the bishop of Rheims, they seeing and conversing with them. This in the king's chamber at Chinon, as sworn to on the trial of Joan of Arc for heresy, and for which she was convicted and burned at the stake.

These are but a few of the wonders. She foretold coming events. She located a sword, deep buried behind an altar, which was afterwards dug up and presented to her to wear. By her mysterious wisdom she confounded sixty bishops who sat upon her trial, answering (as she avowed) as her "voices" directed—nor could the whole inquisition cower or waver her, even while she was being devoured by the flames around the stake!

No greater wonders and miracles are recorded than those connected with the immortal Joan of Arc. Even the marvelous doings of the Conventualist St. Medard are not shrouded in deeper mystery. And such is standard history as handed down to us by the English and French scribes of the times. The big tower of Rouen from which Joan leaped still stands—even the house in which she was born at Domremy remains intact, although Germany has taken from France her Lorraine.

Which is the hardest, to credit such chronicles or to explain them?
Is history "one grand lie"—as Carlyle said of it.
FARMER REYNOLDS.

Was Bishop Simpson a Spiritualist?
It is claimed that Bishop Simpson, during his later years, was a thorough believer in spirit return. Passages similar to the following, taken from one of his sermons, were not infrequently in his discourse:
"Man rises on the triumphs of art just in proportion as he approaches toward the invisible. There is none of us that does not have a feeling that the invisible is near us. Who has not thought of friends who have just passed over the boundary-line? Who has not trembled by the side of the death-bed and the grave, when the eternal seemed to come so near and the invisible to move in view? And why that feeling? Who has not been anxious to lift the veil that shrouds it from our view?"
"Our friends are there, our loved ones are there, and they are not far from us.... they do come back to earth! The glorified saints love our earth still; the mother who counseled me, and who bore me when an infant, who talked to me in my riper years, and whom I laid in the grave a few months ago, she is my mother still; she waits to welcome me. A little longer bear earth's jarrings and toils, then go up higher."

Speaking with a Methodist clergyman in regard to Bishop Simpson's belief in the return of spirits to earth, so clearly expressed above, he said: "Yes, I noticed that the Bishop was getting unsteady in this respect several years before his death. I do not understand how he came to cherish such vagaries."

Dr. Botwick Hawley of this village holds that only demons who were never "in the flesh" return, and it is like wicked and dangerous to listen to them. But Bishop Simpson held that "glorified saints," including his own mother, returned to their loved ones.

The common sense view of the matter is that if one departed spirit can return, millions may. God's laws are universal, and apply alike to the just and the unjust.—*Narratops Eagle*.

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Strong Points of Spiritualism.
(Continued from First Page.)

which is laid on the back of the offender, to be borne by him alone. It holds out no fear of death, for it is but the portal to a wider sphere of activity. It proclaims that we think and act in the sight of many witnesses. It looks for no relief from the penalties of sin through the mysterious suffering of another. It teaches no vicarious advantage. It proves that as we sow we reap, that man is preparing his condition here, and is thus his own punisher and his own rewarder. It recognizes the unbounded and universal presence of law. Its phenomena occur in conformity therewith. It therefore discards all belief in the miraculous and exceptional, as well as the infallibility of anything except natural law which changes not.

For myself I can say, that, from phenomena coming within my own personal observation, I am convinced in such manner as to make doubt impossible, that life extends beyond the grave. Had I not this knowledge, I should believe it to be so, from the concurrent testimony of others worthy of belief. And further: were there no testimony at all, from its philosophy I should think it reasonable that a world of spirits, if it existed, was practically such as Spiritualism alleges.

6. Another point in favor of Spiritualism is the good things it has done for the world. I will note some of them. It has helped to correct gross and debasing views of Deity. It has shaken the foundations of a belief in total depravity, and given man hope in his power to elevate himself, as well as to be elevated by others. It has largely assisted in annihilating a personal devil, and in extinguishing the flames of hell. It has corrected the views held regarding vicarious atonement, whereby men have been taught they can live a life of sin and sensuality, and at its close avail themselves of the virtue of the death of another, and enter the next life purified, thus offering a premium on vice. It has liberated the human mind from the thralldom of old beliefs and dogmas. It teaches that sin is not so much an offence against God as against the sinner; that both good and evil actions are causes which produce effects, regardless of any opinion we may hold. It teaches the brotherhood of man; that charity is the greatest of virtues, and selfishness the greatest of sins; that we should be less ready to condemn and more ready to aid; that we should always be found on the side of mercy and good works; that beliefs amount to nothing, but actions to everything. It has transformed the monster of death into an angel of life, a welcome friend. It inculcates a religion of the body as well as of the soul; and when intelligently viewed, is eminently fitted to make one a better man in all his relations.

7. Another reason I have for believing in a future existence is the indestructibility of all things. Science teaches that nothing is ever destroyed. A building may burn, it disappears from view, but every particle exists in some other form; and by no process can it be annihilated. Likewise with force. The conservation of energy is now accepted as true. The power generated by the torrent pouring over Niagara is just enough to raise the water back whence it came, could that power be properly conserved. A key laid on a white sheet of paper in the sunlight and then laid away for months, if taken out again and laid on a heated metal surface will reproduce the spectre of the key, while Draper says a shadow never falls upon a wall without leaving there a permanent trace.

Leibnitz maintains the essence of all being, whether mind or matter, is force. The universe is made up of ultimate atoms, similar in essence, yet possessing certain powers. The changes which the myriad experiences are the successive evolutions of its own latent powers. Each is in itself an indestructible essence, and the material world, even in its inorganic parts, is animated throughout. Matter is an expression of force, and force a mode of action, of that which exists and is alone persistent. Material forms are not abiding. An organism is a temporary form, from which there is a continual efflux of particles. Like the flame of a lamp, it is ceaselessly fed, as it is ceaselessly wastes away. It is that which underlies all phenomenal existence which is persistent. Matter of itself is incapable of action. It must be acted upon. This energy, underlying and fashioning all forms, remains the same to-day as yesterday. Matter passes from mould, to mould, retaining no identity. Yet, as far as our knowledge goes, nothing really dies. It is only transformed. Our experience cannot account for the innate principles, which we are conscious dwell within us. On the contrary, innate principles are required to account for the treasures of experience. Whence come those intuitions? There is in us something besides flesh and bone and tissue. There is a living principle. Reasoning from analogy, it is probable that this living principle is any more destructible than the blind and unconscious energies of nature?

Admitting there is within this unseen principle, which is also unknown, except as manifested through the material, may we not agree that the spiritual is the unseen, and to our senses intangible? This unseen force constitutes our interior personality. That which is within is the source of all outward action, receiving from without all impressions. It constitutes the I or me. We are all conscious of this unseen self. When we speak of seeing, or hearing, or tasting, or smelling, or feeling, we refer to one who possesses all these senses existing behind the organs of sense over manifestation. My eyes do not see. I see through my eyes. My hands do not feel. I feel with my hands. My brain does not think. I think with my brain. The one who possesses all these senses is unseen. I never have seen you, nor you me; only the manifestations of each other. The person who dwells in the form before me has never to material senses been perceptible. We have never come directly in contact with him, but only in the outer form. Each of us, then, in our real self answers to the idea of spirit. We are intangible. Further, each of us betrays purpose and desire, intelligence, and thought. These we cannot attribute to tangible matter, for flesh cannot think. We necessarily refer all such action to the unseen. This organization interior to the physical, possessing each of the senses and all the intellectual and emotional powers we see expressed through the exterior form, is what I call spirit. So I argue that the idea that man is the possessor of a spirit which does not, whatever changes its outer covering may undergo, is not unreasonable or opposed to the soundest philosophy. Again, there are infinite numbers of creatures below us, all unconscious of our existence. So there may be multitudes of intelligences superior to us, whose presence we sense not. The telescope has revealed worlds above us, and the microscope worlds swarming with life beneath us. Our unaided senses never perceived them. Then why hesitate to admit the possibility of a world existing around us, which we may not have discerned? Is it probable that this vast expanse of our at-

mosphere is a trackless void, when all below us is a buzzing hive, and even the stars are aglow with musical harmony? Of the one hundred rays emanating from the sun less than one-third are visible. The other two thirds exist and act around us in a real, although invisible, manner. They are warm without being luminous. Yet in the unfolding of vegetation, they produce, according to Camille Flammarion, the distinguished French astronomer, every chemical action. They attract the flowers to the sunny side, and elevate the vapor from water into the atmosphere, silently exercising a tremendous power. These rays we do not perceive, because some are too slow and others too active for our vision. We can only see them between certain limits.

Physical science therefore teaches that we live in the midst of a world invisible to us; and I maintain it is not impossible that an order of beings may exist in our universe, perhaps close to us, with an order of sensation absolutely different from ours.

8. If we can once firmly grasp the idea of our immortality, I count as of some value the consolation and assurance such hope offers.

For what is life to man, with all his hopes and fears, if the fleeting moment be the end of all? Every day his efforts are rendered fruitless. He gathers thorns where he had hoped for figs, and his fondest aspirations melt into thin air. If this present stage of being is the only one, then life is but an enigma, cruel and inexplicable. If it is true, that man, the crowning glory of visible creation, is doomed to annihilation, lying down with blighted hopes, with keen memories of mistakes and failures, with a deepening sense that the travail of life is in vain, then indeed is mankind left without hope.

And the reverse? The certainty of the continuity of life lights up the dark picture. Through the dismal swamp of materialism comes the assurance that those we mourn as lost still live. In its light, the shattered plans of to-day bear fruit to-morrow. The possibilities of existence are revealed, and humanity takes courage at the thought that its endeavors are not in vain; that the thorns now obstructing its pathway may be transformed into the flowers of paradise.

Two theories, then, respecting the ultimate of human life present themselves. Each attempts to answer the question which for ages has been the cry of the world—"If a man die shall he live again?" These two theories are Spiritualism and Materialism. By the former is meant that view of the world which teaches that the thinking principle in man is immortal; by the latter, the opposite doctrine. These two views are diametrically opposed to each other. The antagonism between them is absolute. It is not possible to choose a middle course. The truth cannot lie between the two.

Spiritualism, as misrepresented in the lives of some people, is as humiliated, as Christianity is by others. Like Christianity, it has Judaism to betray it, and its Peters to deny it. But I believe religion will ultimately become a science. In so doing, it will cease to be religion. Alchemy lost its identity in chemistry. Astrology gave way to astronomy; and religion, like both alchemy and astrology, being a system which is composed mainly of supposed facts, must pass away and be forgotten, just as fast as the real facts are discovered; and no more important work has ever been placed before men of science than their verification. The dreams of the elixir vitae, the philosopher's stone, and perpetual motion sink into insignificance beside them.

True, difficulties surround it. "It is," says Allison, "like the black mountain of Bender in India. The higher you advance, the steeper is the ascent, the darker and more desolate the objects with which you are surrounded. But when you are at the summit, the heaven is above your head, and at your feet the kingdom of Cashmere."

Rev. Mrs. Eddy as a Teacher.
To the Editor of the Religio-Philosophical Journal:

The article entitled "Christian Science—Its Origin," by Ursula N. Gestefeld, recently published in the RELIGIO-PHILOSOPHICAL JOURNAL, will do a good work by its logical presentation of the subject to those who know but little of the circumstances and nothing at all of the founder save through her infamous detractors. Mrs. Gestefeld's reasoning is clear and conclusive as regards the origin of Christian Science, and her strong views and settled convictions will strengthen the wavering uncertain thoughts of others.

But so much has been said in detraction of Rev. Mary Baker G. Eddy in former numbers of your paper, as a woman and teacher, I would like to see the other side, the true side, presented to your readers as well. An intimate acquaintance extending over a period of five years, qualifies me to assert positively what I know of the true character of the discoverer and founder of Christian Science—a character which is but little understood by any but the students who know her intimately and well, and we find that we but little realize the grandeur, unselfishness and self-abnegation of this woman, who has wrought more for her race than human pen can transcribe.

Her motives, inspected by the microscopic scrutiny of humanity—that scrutiny governed by Christian endeavor—are pure and lofty, and the sacredness of her mission of salvation she fully recognizes. Her purpose to restate man, to teach him how to regain his lost dominion, to "bring the lost sheep of the house of Israel" into the fold of Christ, has sustained her through all these years of struggle, deprivation, persecution, and martyrdom, through the trials of friends turning away and denouncing her as a lunatic and fanatic, of professing Christians accusing her of blasphemy, and of anti-Christians assailing her because of her purity at every point. This martyrdom for principle has been her portion.

Her example will be better appreciated by humanity as the ages roll on. To-day thousands are being led God-ward by it. Her grand courage under all obstacles has carried her on and on, and with her the cause of truth—Christian Science. When the enemies of truth and of humanity have depopulated the ranks, she has again and again proven herself an able leader and standard-bearer as well. The certainty that God is with her sustains her, and with every assault upon her she comes out stronger. She accomplishes much herself and requires activity in her followers. The writer remembers at one time being asked to do something that seemed simply impossible because of the much she already had to do, and of making that excuse to her teacher. "Having done all, stand; and standing, do more," was our leader's comment, and the illumination of her countenance was a revelation. The work, which was important, was done, and with an ease that would be inexplicable to one not a student of Christian Science.

That in twenty years a great cause should have been inaugurated and instituted over a great continent, extending over the

seas into another, by one woman, under every conceivable difficulty, and much that would be inconceivable to the average reader, shows that her motive was a holy one, her example an inspiring one, and the power governing her, God!

Her unselfish endeavor to bring out in her students their special fitness for place and power, is well-known by them, giving to them qualifications which properly belong to God's men and women, and which many of them have practically denied in daily betraying her trust. This has been her experience for years, yet not once has she lost her realization of man's high estate. Ode by one she has seen this pigmy procession elude her willing hands, just as she was about to give her students a place beside her, and a power beyond their deserts, her only condition that they brought out Christ-like qualities in thought and deed, saying with a bright smile, after one of these heavy disappointments, "It would seem as though only a fool would persevere, but it is God's cause," and so, working on, early and late, without intervals of rest as others have, a prisoner in one sense, but in another and higher sense, free, and living to free others.

Her watchfulness over her students' welfare, over their success and right-dealing with others, that Christian Science Mind Healing should have truth for its basis and not animal magnetism, is a history of untiring perseverance. The care she exerted for her first students did not probably exceed that shown her later, but she was able to watch over their demonstrations, often blinding out cases where they had failed, sitting on a packing-box in a dark entry, and healing their patients so quickly that the practitioner's reputation was established. These facts I have had from those cognizant of them. Now her classes are so large, and many of the students from such a distance, that she cares for them differently. It involving her in an almost interminable correspondence.

Recalcitrant students have gained their prominence chiefly through her untiring efforts in their behalf, their best work having been done directly on leaving her classes, bringing out her spiritual quickening; or whilst under her immediate supervision, she diagnosing their cases, and practically doing the work for them. Under her teaching they have said with rapt faces, making their vows to serve God and labor for the cause, vows which later they have held as nothing, because they were lacking in inherent purity and integrity of purpose when they made them.

Mrs. Eddy has an ideal of goodness that she bestows upon all, consequently she has been repeatedly deceived. The truth of her own thought she reflects upon another, and so clothes him in radiant brightness; thus it is not until the hour comes when he must stand upon his own merits that the student's moral weakness is revealed. How patiently and lovingly she labors with these erring ones! And if salvation is desired they are saved; but if they prefer going on in their own ways of wickedness her sorrow is great.

As a rule those for whom she has done the most have been the ones to most persistently calumniate her, and work against the cause she loves. Very few of them have ever paid her a cent, whilst they have denounced her for avarice, greediness, jealousy and the sins they generally found in themselves. I know of one to whom she gave a receipt for three hundred dollars for tuition in full, who never paid her one cent, afterward making a position for her where she could receive a good salary, bestowing upon her gifts, and doing all that a loving heart could do for another, the return being hatred for love, and a most dastardly effort to mislead a large and influential class then being taught at the college. So much has been said of our leader's avarice, that I must not omit mentioning a class of fourteen taught by her, out of which but three paid anything, and not one of those three the full price.

I might quote indefinitely, cases of similar falsity, and show the utter worthlessness of those who have arrayed themselves against her. The subtle ennings of wicked students have sometimes affected honest ones, unfortunately weakening their efficiency, or misleading them from the right way. But there are thousands of loving hearts beating with gratitude and devotion to her for the good she represents and the good she has wrought. No one ever heard her claim infallibility for herself. Divine science, demonstrable truth, must be. No one can see her without being impressed with her dignity and grace. Her atmosphere is one of holy love, sympathy and strength. The spiritual uplifting of her teaching has been the way to life for many.

Falseness is as undesirable to her as it can possibly be to anyone and has often come from those who were working for some sinister purpose of their own, than from any other source, and has opened her eyes many times to their demerits. She has always placed Christian Science before herself, and expects others to be equally unselfish. Her life has been one of daily sacrifice, and the least that can be done is to accord to her her true position as a grand and noble woman. Those who have sought to wrest from her the honor of her discovery have only established her with more certainty in the minds of the people as the true founder of Christian Science.

SARAH H. CROSSE.
Boston, Mass.

SCIENCE AND GENERAL REFORM.
For the Religio-Philosophical Journal.

Biology in the Medical Curriculum.
BY DR. R. W. SHUFELDT, U. S. ARMY.

The writer in a recent issue of Science published a letter touching upon the question of "Elementary instruction in Zoology," and since its appearance he has been the recipient of several letters from various quarters relative to this important subject. A number of these correspondents, however, had something to say in regard to the status of the chair of biology in the principal medical colleges of this country. From all that I can gather on this point I am compelled to believe that matters are not in as satisfactory a condition as they might be in these institutions, and Professor R. Ramsay Wright informs me, writing from the Toronto School of Practical Science, that marked apathy characterizes even so vital a question as this in far too many of what are supposed to be the leading schools of medicine throughout the Dominion of Canada.

Now, so long ago as the 9th of August, 1881, Huxley in an admirable résumé of the history of the growth of the biological and medical sciences delivered as an address at the meeting of the International Medical Congress in London, clearly pointed out the connection between these two divisions of knowledge. And even in the short space of time that has elapsed since then, it has been abundantly proven, thanks to the wonderful

progress that has been made both in biology and medicine, that this connection is a much closer one than ever the most far-seeing thinkers of half a century ago dreamed of, much less realized. Indeed, since we have come to fully appreciate the fact that the study of the structure of man, is but an exceedingly brief chapter in the science of anatomy, and that a treatise upon the physiology of this markedly specialized vertebrate offers but a very small share of the totality of physiological science, we now know that so far as pathology, pure and simple, is concerned, it is nothing more than a branch of biology which, as the writer I have just quoted, says, "defines the particular perturbation of cell-life, or of the co-ordinating machinery, or of both, on which the phenomena of disease depend." Within the past few months, no writer has succeeded in making this more clear to us than Mr. J. Bland Sutton, whose far-reaching contributions to the true methods of studying pathology, which have appeared in *The Lancet*, in the proceedings of the Zoological society of London, in the *Journal of Comparative Medicine and Surgery of Philadelphia* and elsewhere, point very clearly to the lines upon which the science of pathology must in the future be investigated.

But to be brief, and yet to take into consideration everything that has been done and said during the past few years in regard to this subject, I think that we are in a position to say to-day that the representative men in medicine of any country are those who fully accept the fact that medicine, using the word in its very widest sense, to progress at all must make constant and copious demands for assistance and light upon the knowledge which biology now has at its command.

Farther, I think we can say that the representative medical schools of any country are confined to a list of those which offer to their students a full three years' course, including a complete set of summer lectures, and which have the chair of biology ably represented in their faculty. It is proven now beyond a doubt that anatomy cannot be taught nor illustrated from one species of vertebrate alone—all the more true is this if we choose the body of a man as that species.

Nor can the broad principles of physiology be taught from man's organization alone; nor can we know pathology from a study of the diseases which attack his system. Again, how narrow is the view a medical teacher opens to his class if he attempts to treat of the subject of reproduction, taking the human species alone as an example, and makes no pretence to illustrate his lectures by frequent allusions to the process as it occurs throughout all nature.

These same remarks apply with equal force to all the other chairs that usually constitute the faculty of a school of modern medicine. But the question no doubt will be asked right here, as it so often has, and has been put so aptly to the world and to the profession by Huxley in these words:—"How is medical education to be arranged, so that without entangling the student in those details of the systematist which are valueless to him, he may be enabled to obtain a firm grasp of the great truths respecting animal and vegetable life, without which notwithstanding all the progress of scientific medicine, he will still find himself an empiric?"

It seems to me that the solution of this question lies in what I have already hinted above. Let the course in medicine be at least three years long, with full courses of summer lectures. Let the professors of anatomy, physiology, pathology, chemistry, and the rest confine themselves as heretofore to these subjects as they are illustrated in the organization of man alone, but let there also be added to the faculty a professor of biology. This person should be of that habit of mind which will permit him to cull from all the most recent advances in biology, both pathological and otherwise, everything that has any bearing whatever upon the science of medicine and finally teach it in a proper manner from his chair. His course should include both winter and summer lectures, and extend throughout the entire three years. It should be regarded as one of the most important chairs among the entire faculty, and every attempt be made to assist the student to profit by its teachings.

A professor of biology upon a medical faculty should devote a sufficient number of his lectures to the subject of the law of evolution in all its general bearings, not only as it is demonstrated in organized nature, but its application to the evolution of diseases, or the history of abnormal conditions. He should lecture upon the broad established principles upon which general morphology and physiology are rested, and should by the aid of a carefully selected number of types from the vertebrate and invertebrate classes, illustrate the evolution of structure and anatomy in its broadest sense as well as the fundamental laws of physiology. Lectures should be devoted to the question of reproduction in general, and all that we may learn from studies of monstrosities and other matters relative thereto. "Pathology should be arrived at by careful considerations of its origin in the lowest types of life and structure, and thus lead the subject up, step by step, to points where it is exemplified in the higher types, leaving, however, to a professor of practice of medicine the forms it assumes in man. Students by such a system are taught to grasp and explore the innermost secrets of the origin of disease, and the profession as a whole in time has its attention directed to the complete elimination of certain diseases, which only become possible after a thorough knowledge of the evolution of pathology has been attained."

In my opinion, that medical college which has not the chair of biology in some way represented in its faculty, better as I say by a professor of biology, and further, ignores the subjects I have just alluded to, as belonging to its legitimate course, is not fully entitled to the name, and at the best can in these days send forth her graduates but illly equipped with that kind of knowledge which in the future will alone enable physicians to cope scientifically with all matters sanitary, and entitle their calling to be ranked among the exact sciences.

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No. 22

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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MY WIFE.

Reader, I do not ask you to believe the tale hereto appended. I write the history of that night merely to satisfy the cravings of a mind which has dwelt too long in silence upon its wonderful incidents, caring little whether the world believes or no.

Some, I know, will call my tale but the wild imaginings of a brain subverted by a deep grief. Others will say that, overpowered by long watching over a sick and dead wife, I fell into a restless slumber, and, haunted, even in unconsciousness, by the grim shadow of my sorrow, was made the victim of a wild though realistic dream.

Others still there may be who, believing in the wisdom and power of God, will perceive in it an indubitable manifestation of His sublime will—readily discerning the motive—and may give some credence to my words. Still, as I have said, I do not ask credence unless voluntarily given. All I desire is to reveal to the world the history of the strange events of which I speak.

Without, the night was dreary; it was in November, and though on the hither verge of winter, those blustering elements that characterize our northern season raved and stormed with as much vigor and earnestness as if it was mid-winter. It snowed—not with that quiet falling of soft, feathery flakes of which the poets tell, but borne upon the wings of a stern northeaster, dry and chilling, whirling in thick, blinding eddies; and as each heavily laden gust struck against the black windows of my room, leaving its contents piled against the sills and frames, they shook as if with cold at the icy touch of the storm, and trembled as if with terror of their exposure to the night's inclemency.

Without the night was dreary; within it was to me infinitely more so. The room was cold and cheerless, and, facing the northeast, was exposed to the full, unbroken force of the tempest; and the wind, as it whirled around the corners of the old house, shrieked with a clamor that would have upset nerves in the least degree susceptible to that oppressive loneliness caused by the din of a winter's storm.

But let the storm demon rave! I was unconscious of his howling; and my ears were deaf and my soul dead to the furious raging of the night; for within that room, in an open casket, lay the mortal remains of my wife.

My wife!—those are cold words to express the relation which existed between us. She was more than mere wife to me—she was my joy, my hope—aye, my very life. She was as a star set in the firmament of my existence, sending its warm gleams through my heart, pervading my entire material system, and lighting my hitherto gloom-enveloped soul with the soft, steady effulgence of spiritual illumination.

But I must tell you how she died—how this star fell from my sky and disappeared in that illimitable and mysterious place that lies beyond the grave, as on this depends the sequel of my story; and without it my account of that night would seem indeed but the delicious wanderings of an insane mind.

She was not handsome, the term considered in its proper sense; only a pale, quiet little thing. But there was a nameless something—an expression of some hidden sorrow it seemed to me—gleaming from the depths of her wondrously beautiful brown eyes, and shadowed about her finely cut and sensitive mouth, that unlocked the door of this gloomy heart of mine, which had never opened to receive a ray of the softening light of human affection since my mother died, and admitted the image of this spiritual maiden, who was destined thereafter to be the ruling spirit of my life.

We were wedded; and from that time her

health, which was even then far from strong, failed—not suddenly, but with that insidious, almost imperceptible, gradation that betokens a general sinking of the constitution. I consulted the most experienced physicians, and by them was told to take her away from the heat and tumult of the city, and let her breathe a while the pure, life-giving air of the country, laden with the fragrance of the woods and wild flowers; and that doubtless the roses would soon bloom by the side of the lilies in the garden of her cheek.

It is needless to say I followed this advice; and taking this farm-house in a suburban neighborhood, which combined many of the qualities mentioned by the learned practitioners, fondly hoped to see my darling soon restored to perfect health.

But, blind idiot that I was, I did not see that a hideous secret was wearing her life away—gnawing, as it was, at her sensitive heart with a quiet, though none the less positive industry.

If I had seen it I could have drawn it from her, and, by unburdening her soul, could have taken from her sentient conscience its responsibility, and thereby have saved the flower, which, in my blind ignorance, I allowed to wither and perish.

Each day saw her grow pale and more ethereal, until she seemed less a resident of earth than a materialized spirit of air; and as I sat for hours and watched her attending as well as she could to her little duties, I would find myself wondering whether my wife was a real woman, composed of the gross material of earth, or merely an intangible shade that would vanish if I but put forth a hand to touch it.

Finally she took to her bed; and for three days and nights I sat by its side, gazing into her lustrous eyes when she was awake, and eagerly listening to her faint breathing when asleep, until I knew that the hour of her dissolution was at hand—that in a very short time the light of my life would expire, leaving it but one long, dreary night to which I could expect no morning, until I should again meet my darling in the land which knows no darkness.

It was the morning before the night of which I am about to write. All that previous night she had lain tossing upon the bed, unable to sleep, and I had sat by her side, never ceasing my circumspection over her. Toward morning she became more quiet and composed; but by the cold perspiration that stood on her marble brow and the film that gradually gathered over her deep eyes, I knew that her condition was the prelude of that eternal quiescence which must come to all of God's creatures; and my heart stood still for a moment and stopped throbbing, as I realized how fearfully near at hand was the grim, subtle shadow that was to rob me of the only one on earth for whom I cared.

Suddenly she looked in my eyes and signified a desire to speak, and bending over her, and listening with earnest attention, I bade her say what she would.

"Charles," she said, but oh! in such a low and tired voice. "I have something I must tell you—something that has preyed on my mind, but which I swore not to reveal, even upon my death bed; but I know I would rest more quietly if I could only tell you. Would it, do you think, be an unpardonable sin if I should break my oath?"

Now, for the first time, flashed through the convolutions of my cloddish brain a knowledge of the disease which had worn away her life. I saw that her soul had been burdened by a dark secret which it had been unable to carry; and in my bitterness of spirit, I cursed my belated perceptions that they had not before perceived it. However, I was too late; everything was now past, and laying aside for the time, my poignant grief, I earnestly advised her to ease her unequalled conscience, assuring her (what cold casuistry could, in such a case, have done otherwise) that such a proceeding would not be held a sin.

"Well, listen," she said, but drowsily, as if slumber was stealing over her wearied senses. "It was—but sleep begins to cloud my mind. I cannot now tell you all I have to say, but must sleep; but I will awake to-night, refreshed, and will unburden my soul of the horrible secret which has been so much misery and the cause of so much life-destroying thought since it was first thrust upon me."

Her eyes closed and her words ended in slow, disjointed syllables, and almost inaudible, like those of a person overcome in the act of speech by an irrepressible drowsiness. I watched her breathing, which was barely perceptible, grow fainter and fainter till it ceased entirely, and I knew that she was sound asleep—that she was wrapped in that profound, dreamless slumber which we are told is never broken, until the trumpet is sounded that rouses all for arraignment before the tribunal of the Omnipotent.

The sun had risen, but the dark despair that came over me threw such a gloomy shadow over everything that I saw not the light which began to stream into the cheerless room. Although I had for weeks been hourly expecting this final ending of her existence, yet when it did come my mind was for a time dazed, and I became wholly unconscious of all save the deep sorrow in which I was enveloped.

All that day I sat by the bier of her I loved despite the efforts of the nurse to persuade me to lie down and rest. There was there any more rest for me in this life? Was not my brain in a condition which no nap could ever reduce to a state of painless repose? Still I was not mad. On the contrary, my mind was too clear. I recognized my

sorrow and was fully conscious of my great grief.

The day wore on and night came—the night I have described. I was still in the room in which they placed her, sometimes sitting by the casket and gazing upon the pale uncovered face, and anon pacing the floor, occasionally stopping by the window and almost unconsciously looking out into the dismal storm.

Now comes the wonderful part of my tale; the relation of which will, perhaps, cause me to be set down as a madman, or at least the victim of a perverted dream.

The clock had just struck midnight; that wondrous hour which, since the beginning of Christianity, has been set apart for supernatural manifestations. I was in one of my restless moods and was walking the floor with quick, irregular steps. Suddenly, as if a window had been thrown open to the night, a fierce gust of wind, freighted with fine, stinging snow, entered the room, causing me for an instant to forget my woe, and to look up quickly, wondering at the occurrence.

As I looked out, suddenly, from my inner consciousness, I saw near the center of the room—what? It was nothing incarnate—nothing pertaining to this world of flesh, but an apparition of celestial splendor; a visitant from a spiritual world; a brightly perceptible, although intangible, form of light, that proceeded straight toward the casket in which reposed the form of my wife. For an instant, only, my gaze rested upon the apparition, then it disappeared within the casket.

I was not startled, nay, nor surprised, even when the next instant my wife arose from her dreary couch and stood before me; for as the soul's life and life is the soul of humanity, I knew that the glorious vision was her immortal soul returned again to its tenement of clay. But who can find the parallel of this wonderful resurrection? Where is anything analogous recorded in the history of mankind?

As I said, my wife stood before me. I looked into her eyes and could see that soul gazing at me from their liquid depths, with deep, enduring affection. I reached forth my hand to clasp her to my breast, but in place of the warm, glowing person of the living, I touched only cold, deathly clay.

In spite of my preternatural calm, a shudder came over me. "Wherefore," I cried, "has this thing happened? Is it to punish me for my unreasoning grief—for my bitter complaints against God's holy will? Else why should that cold, dead form stand before me in the semblance of life? Why should the corpse of her I loved rise up and unwitting, reanimated by the soul which has once abandoned it?"

Slowly and distinctly came the answer from those cold, colorless lips:

"To fulfill my promise of yesterday morning—to disclose the secret that has so long rankled in my bosom. I have awoke as I promised for the purpose of unburdening my soul of its dreadful load. But I must lead you hence. Protect yourself against the chilling storm of the night, and come with me."

"Whither would you go? Where would you lead me in such a night? I cried, with a feeling of tender solicitude for my wife, or getting, at the sound of her well remembered voice, what she was. "We cannot go out to-night."

"Charles, you must come," she wailed. "My soul droops beneath the weight of its dreadful load, and to-night it must be freed or never."

I had no choice. Even if I feared for myself to brave the fury of the storm, which I did, in my present state of mind, the tired, grief-laden tones that seemed to emanate from the depths of a suffering soul, would have driven the feeling from my cowardly heart. So I prepared to follow her.

The night was bitter cold as we exposed ourselves to its inclemency, and the blinding snow cut my partly uncovered face like sharp particles of metal; but my mind was so thoroughly wrapped in its thoughts of this wonderful adventure that I had but the remotest consciousness of anything outside.

As we made our way through the storm, I had a very faint idea of the road we were following. As I have said, our house was situated in the suburbs of the city, and on a pleasant day the walk thereto was a matter of but half an hour; and dimly I knew, more by intuition than by observation, that the path we were now pursuing was that which led to the city.

Under other circumstances, when my brain was in condition to receive impressions from outward surroundings, that night's journey would be most lonely, for we met with not a living person, even after we left the country road and entered the streets of the great metropolis.

I followed by the side of my strange conductress until she stopped before a building on E—street, which I had known to be a noted gaming house; and as the door flew open at her approach and we entered the dimly lighted hall, I marveled much what this den of vice and immorality could have to do with the secret of my impenetrable wife. Still, saying not a word, I followed where she led.

She proceeded silently along the hall, and stopped before the wall at a point where I could see no indication of a door or entrance of any kind. Nevertheless, when she touched a certain spot with her hand, a door swung open sufficiently wide to admit our passage.

Silently beckoning me to follow, she stepped through the aperture and entered into a dark, narrow corridor. Dark I said, but a bright, steady stream of light seemed to

hover around my conductress, keeping pace with her motion and shedding its penetrating rays into the gloom before us.

At the end of the corridor she again paused, and stooping, raised a trap-door; and the light which hung over her pierced the intense blackness of the hole, disclosing a flight of stone-steps which led down into its gloom.

Dark and dismal as it looked to me I could do naught but follow her down these steps, and through a dank, noisome-cellar, whose empty hollows magnified every sound, so that although I was shod with rubber, and my steps made but little noise, my overwrought nerves experienced the same sensation as if a score of men were tramping over its echoing floor; still I followed on across this cold, hollow vault, through a door and into another apartment that was almost the exact counterpart of the first.

"Ah!" said my guide, stopping in a manner that indicated that we had at length reached our destination. "I already feel a delicious lightness that tells me I will soon be free. What a glorious sensation of relief begins to pervade my soul!"

"But why," I asked, "did you bring me here? Why did you not reveal your fatal secret at our own home?"

"I have led you here," she answered, "in obedience to commands from a source too high and mighty for me to presume to question or deny, that you might have more than a mere verbal relation—that you might see for yourself some portion of that which has preyed so long upon my mind, and eaten away the tissues of my life. Behold!" she cried, gliding across the vault to a deep niche in the wall, and pointing with slender, trembling finger into its gloom, "behold, in all its horrible significance, the material part of my secret; that which has been ever before me in my waking moments, and the ruling subject of all my dreams."

I followed with my gaze the direction of her outstretched finger, as her attendant illumination spread itself into the deep recesses. What did I see? Ah! I will tell you: two horrible, ghastly skeletons, placed in a reclining posture against the slimy wall, seemingly looking at me from out their hollow sockets with a horrid grin, as if in mockery of my carnal vestments in this gloomy abode of death.

The chilling sensation which flashed over me was not one of fear, nor was it of repugnance. No, far more terrible and soul-sickening it was than either of these. My spirit was faint from the icy chill of a horrid suspicion darting across my brain, and I uttered not a word as I looked full upon the face of my wife.

Without analysis she knew the burden of my thoughts, and her soul looked reproachfully at me through her transparent eyes; then my blood ran free again, for I saw that it was stainless and perfect in its immaculate purity.

"Now I will tell you my tale," she said, "here in the house in which its incidents occurred—here in this cellar, in the presence of these fleshless remains of the victims of that night's tragedy."

Two years ago this very night my mother lay upon her bed, the grim shadow of death hovering above her. She had, the day previous, been suddenly stricken with paralysis, and she then lay dying, while I, who was all save one that was left to her of a once large family, sat with anguished heart, awaiting the final closing of the all-encircling shadow. There was another whose place was by that bedside, Will Emmond, her eldest born and my half brother, a wild, riotous young man, who had given our mother many a heartache, and had caused her to shed many bitter tears. Yet he possessed a heart which was, when not under the control of his perverted passions, previous to some transitory impressions of affection, and if he knew of his mother's condition he would have flown to her side.

In that, her dying hour, her thoughts were all of him; and she frequently dumbly expressed a strong desire to see him before she passed away. Ah, that was a sad hour! Our mother, powerless of speech, could make known her dying wishes only through the medium of her fast dimming eyes, and those wishes were to see her son bending over her that she might beseech him, mutely though eloquently, to abandon the viciousness of his life, and redeem the worse than wasted years of the past by the nobleness and virtue of those to come; thinking that perhaps the entreaties of a mother death-stricken would have greater influence over him than the prayers of that same mother in bodily health.

I knew not where to find him. If I had known, I would have gone even to the lowest den of infamy for him; to ease her last moments I would have gone to the very breeding places of sin, and called him from among the slums and dens of this great metropolis; but what could I do? Nothing! and yet as he drew nigher and her prevailing desire became so overpowering that I saw the denial caused her much mental agony, I resolved to make an attempt to find him; so that, at least, my conscience could not reproach me with neglect of a dying mother's wishes. Making known my determination, I started out into the night, with, however, not the remotest idea of where to go; and, half unconsciously, I allowed my unguided feet to carry me whereover they would.

What wretched fate watched over me that night and directed my unwitting footsteps? Can it be that everything in our earthly life is fore-ordained, and that all our paths are traced in the great register of mortality while we are yet unborn? Truly, I think so.

It would have been better for all concerned if I had not found that wayward youth; yet on my page of that wondrous book of fate it was written that I should find him, and so it came to pass.

"Although the hour was late, my preoccupied mind admitted no fear of harm or molestation, and I wandered to this fatal locality when I saw the object of my search, if so it may be called, about to enter at the door of this house, through which we have so lately come."

"Will," I called eagerly; but the door was already closed and he heard me not; then I rushed up the steps and flung open the door.

"He was but a moment before me. He stood in the hall, and turned in surprise when he heard me panting behind him. He had been drinking, though not deeply, and his look expressed the utmost consternation as he beheld his pure-hearted sister in this abode of vice."

"Margaret," he said, "why are you here? 'Oh Will,' I cried, 'come home! our mother is dying.'"

"He looked at me in a dazed way, while his frame trembled with that sudden loosening of the nerves which betokens a remorseful conscience suddenly awakened to a sense of a life of sin, and of an unpardonable wrong committed by a career of wilful neglect."

"During this time I heard footsteps descending the stairs, and looking upward I perceived two men, partly intoxicated, reeling down toward us."

"Come Will," I said, with terror, pulling at his arm; 'come quickly! some one is coming!'

"He turned, mechanically, to follow me; but before we reached the door, the men, who had quivered as much as possible their steps, stood between it and us, and intercepting our further progress."

"Will Emmond, what have you there?" asked one of them, looking at me in a manner that terrified me.

"What is that to you? Stand out of the way," cried Will, endeavoring to push them from our path.

"Making a slang comment, emphasized with an oath, upon my personal appearance, the two ruffians suddenly seized me, and in an instant both had pressed their vile, drink-bewildered lips to my burning face."

"I noted the ebullition of resentment that expressed itself on my brother's countenance by a flush which darted like light over his entire surface. Whatever of enduring love his shallow, pleasure-loving heart was capable of containing was held in reserve for me, his sister; and this insult was more than he could endure."

"He thrust his hand into his pocket and drew forth a pistol—a tiny thing, more like a child's toy than a death-dealing weapon. The reports were no longer than the crack of a whip, yet at the instant the ear distinguished them, two lifeless corpses lay upon the floor."

"It was not done in cold blood—the result of calm premeditation. It was the sudden act of hot, impulsive youth, in resentment of a deep insult; yet his face blanched when he saw what he had done, and he looked around in terror to see if there had been any witness to his crime. But the house was profoundly silent, and, as his fears subsided, his thoughts turned to the necessity of concealing the bodies."

"One of the men in the act of falling had reeled blindly against the wall, and, as if he had touched a hidden spring, a door flew open disclosing the dark, narrow corridor through which we had lately come. Fortunate contingency! This must surely lead to a place of concealment."

"I did not then seem to be wholly impressed with a full sense of his impassioned act, and, half dazed as I was, I lent him my feeble assistance to drag the corpses through the aperture and along the full length of that dismal hall. Here we were brought to a stop by the cold, blank wall, but by the flickering rays of a lighted match, which partially dispelled the gloom, Will took a rapid survey of the place, and his penetrating eyes soon discovered the trap which leads to these dank, gloom-enveloped cellars."

"It is not necessary to give a detailed account of our further progress. Sufficient it is to say that, with much labor, we finally deposited our horrible burdens in the place in which now repose their whitened bones."

"Then, with a feeling as if an icy hand was tearing away my heart from its receptacle, came, with overwhelming force, a complete realization, in all its horrid purport, of his fearful deed."

"Will," I cried in an agony of grief and apprehension for the consequences which might ensue; 'my poor, fated brother! what will become of you?'

"Then my consciousness deserted me, and I fell, insensible, to the cold paving; but only for a moment did I remain in this condition, opening my eyes shortly to behold my brother bending over me, endeavoring, by briskly chafing my wrists and temples, to start the congealed blood in my heart; and send it again coursing through its accustomed channels."

"His face was death-like in its paleness, and I could feel a trembling of his whole frame as he helped me to my feet."

"Then and there he exacted from me a solemn promise that I would never reveal what had that night transpired; that I would go down to the grave with that dreadful burden upon my soul."

"It was on your account, Margaret, that I did it," he said; "and you can do no less than to shield me from the law by keeping our

Continued on the eighth page.

Phenomena in a Private Family.

After despatching the last number of my paper for publication, I thought it advisable to write to Colonel L., and ask him to give me his opinion once more regarding Harry's clairvoyance; and in a letter received in reply to mine, Colonel L. said: "I have sat with your nephew, as you remind me, in my own house, and through unconscious writing a most wonderful communication was given, which I am sure he could not have invented himself. Names of people were mentioned, and in a way that he, as a stranger to me, could not have invented. I believed his mediumship to have been quite genuine."

It was some time before I could make up my mind to leave town, though daily proposing to take the step, and often writing to Ethel to that effect. At last, early one afternoon, I formed the resolution to fix a certain hour on the following day for my departure, and sent off a short note to Ethel to meet me at the station by a particular train.

On the following morning, before leaving town, I received a note from her (she being, of course, in ignorance of my decision) to say that a most extraordinary thing had just happened. She had heard three loud raps, proceeding apparently from the dining-room, and on going in to see what was the matter, found a sheet of note-paper with the ink still wet, and these words, written in a decided hand: "Mrs. Freddie is coming back. I am so glad."

So far as we could make out afterwards, this occurred in W—, about the very time that I was writing in London. To my great regret, the paper was not forthcoming on my return. It had been placed on the chimney-piece on purpose that I might see it, but had been destroyed, either by her servant or by her little girl, a spoiled pet, who plays a not unimportant part in this record of spiritual manifestations in a home circle.

I was impatient to go on with our sittings, but matters were not exactly in a favorable condition for the purpose. The weather was bitterly cold, in the first instance, and though that would not have mattered to me, yet the others were not sustained by the same enthusiastic feelings, and felt the discomfort of leaving home on wintry nights very much. Then again the religious bigotry of some most excellent people had been brought to bear on my niece, slightly on Ethel, during my absence, and a conflict was apparently going on in their minds as to the advisability of holding intercourse with spirits merely for the purpose of gratifying my wishes. They could not see how all-important it was to establish the mere fact of the existence of spirits; and Ethel in particular made the occasionally trivial and ludicrous character of their communications an excuse for passing the greater part of the winter evenings in playing chess, which she said was a much more intellectual and instructive occupation than sitting for a seance. However, it enabled her to stay at home with May, who would never go to sleep unless her mamma sat by her bedside with a lighted candle in the room.

On the impropriety and folly of indulging a sensitive, excitable child in this and in every other way, I had frequently dwelt with earnestness, but my exhortations were treated with neglect, and attributed to every motive but the correct one. I was supposed "not to like the child," of whom I am really very fond, and in her small way May often retaliated too, and generally made my visits to the house a time of torture by unceasing noise and chatter. Under the circumstances I found it frequently impossible to avoid evincing some slight feeling of irritability or uttering a rebuke, which was generally fatal to the prosecution of the enquiry I had so earnestly at heart, for that one evening at any rate. Manifestations in a "home circle," which may appear so smooth and easy of attainment, were just the manifestations most difficult to get; for they would only occur in perfection in that circle, and to keep up a harmonious feeling among the members was an arduous and diplomatic task, and taxed all my energies. Harry was invariably obliging, as was Katie. A., a sweet-tempered, gentle girl, was for a time, however, attracted by Beth Shan or some such meeting, and my sister was getting nervous because she had been told that her children were being publicly prayed for and expostulated with. So matters were not so favorable for the project I had most at heart, viz., that of offering the manifestations in our circle as particularly worthy of investigation by the Psychical Research Society, a member of which had expressed a desire to come down here, and had written for our permission to be allowed to witness them.

The phenomena were, however, so powerful that the infrequency of our seances did not effect some phases of them. "Tom's" gruff voice always welcomed, and bade me adieu; and sometimes when May was out, and Ethel and I were talking quietly alone, the door of the little dining-room would softly open and shut repeatedly. At my sister's house there was generally a pounding subterranean sound at night, and voices were constantly heard in different parts.

Among them there was now a most remarkable one. It seemed to proceed from a dwarf, and never came from a greater height than that of about two feet from the ground. It always spoke in a deep, solemn, earnest tone, and presented a marked contrast to the livelier and more youthful tones of "Vincent," "Luke" and "Ted." It called itself "Josiah." But when we did sit, and a lady whom I will speak of as Mrs. M., kindly took up her solitary watch by May's bedside, during Ethel's absence, the phenomena were always very varied and striking. While Katie played the piano, the remains of an instrument called, I think, "Fairly Bells," performed an effective and brilliant accompaniment, high over our heads in various parts of the room. It had been given some years before by a gentleman to my daughter Mary, and though I always cherished it as a souvenir of her controlling spirit "Peter," yet it had been left behind in my sister's house when I went to the Continent in 1883, and now, in a dilapidated condition, discolored music that had never been heard to issue from it before. Though we made a solemn engagement to hold hands round the table (excepting, of course, the person at the piano) hands touched us, forms were felt to glide round the chairs, and often when I had my hand on Ethel's, "Tom," who always attended her, blustered forth his harsh observations at a distance of several feet. During this time the sensation felt on touching Ethel was clammy and death-like; but she did not complain of cold.

It must not be supposed that my vigilance and attention ever relaxed; the more remarkable the manifestation, the more earnest were my endeavors to test its truth. I had a theory that spirit-action only occurred at a short distance, say that of one yard and a half at the utmost, from the body of the medium, when the latter was in a normal state; and in this opinion I was for a time confirmed by some manifestations that frequently took place, whenever we were walking home from the house in which the seance

had been held. Occasionally while walking with Ethel or with Harry, hands patted my shoulders, pulled my hair, tried to take off my bonnet, and so on, and often on the side opposite to that on which my companion was, and the size of the hands varied. When Ethel was with me, it was a light but still determined hand that touched; with Harry, a larger and more powerful one, and it was more of a grasp and pressure.

Now, during the seances, which, thanks to Mrs. M.'s self-sacrificing kindness, were gradually again growing more frequent, the religionists too having temporarily relaxed in their attentions, my conclusions and opinions were put forward very openly and often dogmatically. "Though spirits are controlling, the manifestations are really effected by the spirit-body of the medium himself. When Luke touches, it is your hand, your spiritual hand, that touches me, Harry; when an instrument plays above our heads, it is your hand, A., that plays it. I am sure this is the case."

Here a key was turned, a door was unlocked on the side of the table where Harry was sitting, and then rapidly closed; but the light from the passage had streamed in, and I had seen a long arm, coming apparently from Harry's right shoulder, recede from the door, which was on Harry's left. Not only was there an arm, but there was a coat sleeve and a white cuff. What was that? Well, anyhow, it seemed fatal to my theory. This was at Ethel's house; where we always got the best seances. There was no piano, and my niece and nephew used occasionally to sing. The girls were singing. I was not noticing the words, but taking earnestly to Harry and Ethel. All hands were on the table. My left hand was holding A.'s right. Both our hands had gradually and unconsciously to me been drawn up towards the centre of the table, and after a few minutes I realized that a very soft, seemingly large hand was lying on mine, and gently pressing it, as if entreating recognition. At this moment Katie's voice rang out:

"Once more I see, as through a mist of years,
A face long gone, with all its smiles and tears;
Once more I press a tender, loving hand."

"Oh!" I exclaimed, "how that hand is pressing mine! Whose is it?" The words were repeated. Katie, who knew nothing of what was going on till I spoke, began again the verse at which she had been interrupted, and then as memory woke and recognition succeeded, I said, entreatingly: "Oh! give me a test before you go: give me a test if you really are here."

In the solemn silence that ensued, a form seemed to move round softly to the back of my chair, and laid both its hands on my head; then, gently took out all the hair-pins, undid the plaits, and stroked down my hair several times. I knew the touch now; I remembered the loving action as characteristic of one, long dead and deeply mourned. "Yet, one thing more: Tell me where we parted," I added. No answer. "Call out the alphabet, one of you." Distinct and emphatic were the raps that spelled out the word "Hissar."

I may explain that Hissar is a station 80 miles to the west of Delhi, on the borders of Bikaner Desert, where some years of my youth were passed. And the being whose touch and test I now recognized, left this earth before any one of the mediums sitting at the table was born. They were completely in the dark, too, as to what was passing with respect to me at the time.

Here, then, was another proof that the theory to which I have alluded was fallacious. Moreover, it demonstrated the return of the dead, which I had not quite believed. This most unexpected manifestation made me more impatient than ever when there was an impediment thrown in the way of seances, as there often was by Ethel's anxiety about May—one of the rosiest, healthiest children in the world—but supposed by her mother, in her nervous, passionate affection, to be over on the verge of some mortal malady.

Mrs. M., too, fond as she was of us all, and anxious to oblige, made no secret of her horror of Spiritualism, and expressed her disapprobation of our proceedings, by a lengthened and solemn visage, whenever her vocabulary of warning texts was exhausted. She is a dear, excellent person, and I shall always love her for her goodness; but certainly her interference on these occasions caused me, temporarily, a great deal of unhappiness.

Katie's action was always thoroughly decided—she never expressed her fears and doubts regarding Spiritualism, or said it was a wicked thing; whatever her opinions may have been, they were kept to herself. Ethel's apprehensions on the subject of May's health never affected her either; and I is not improbable that she impressed this fact on the child's mind in some way that it did not soon forget, for Katie and I fell somewhat out of favor with Mrs. M. and Ethel. "Tom," too, intensified the position by frightening Ethel at night—scratching her door, and trying to burst it open—so that she had to pile boxes up against it, and make her servants sleep in the room.

Things certainly indicated that the best and highest influences were not at work, and matters reached a climax when Mrs. M., in her ardor to secure Katie's spiritual welfare, burst one day excitedly into my sister's sitting room, and without any salutation exclaimed: "Oh, Mrs. —, you are ruining Katie, body and soul." Harry, who was not well, was on a sofa, placed in a recess, and my sister was in an armchair in the fire-place. They were the only persons in the room. Hardly had the words escaped Mrs. M.'s mouth, when three sonorous raps came from the dining-table, and a voice shouted something that no one appears to have distinctly understood, certainly not Mrs. M., who told me herself of the circumstance, for she fled, vowing that nothing would ever induce her to enter that house again.

Such was the unsatisfactory state of matters when Mr. Hensleigh Wedgwood wrote to say that in pursuance of a promise made when I was in town, he would come down to W— on a certain day, and telegraph to me later the probable hour of his arrival. But A.'s birthday was to intervene between the present date and that time, and we were all invited to meet at my sister's to celebrate it. A seance had been promised, and Ethel had signified her intention of letting May remain, and sleep on a sofa till it was time to break up. I was delighted at this concession on my daughter's part, as Jan indication of a more cordial feeling, and began to look confidently forward to a better time when Mr. Wedgwood came. Ethel called on me on A.'s birthday, and we showed each other the presents we meant to give in the evening; but though her words were affectionate, there seemed an effort on her part to make them so; her lips were set and had an unusual look of determination. She clutched May's hand, and whenever the child approached me, exclaimed: "Don't tease your grandma. You know she does not like it."

Her face is round, smiling and rosy—I enclose a photograph; it looked pale and seemed hatched-shaped! "What is the matter with this girl?" I asked myself; "surely her imagi-

nary grievances regarding that child cannot so seriously have taken hold of her mind. It seems like madness." But we made an engagement that I was to call and accompany her to my sister's cottage at 7 o'clock, and so parted.

The appointed hour arrived—passed, indeed—and I hurried my steps so as not to keep Ethel waiting. My mind was a blank regarding everything but the anticipated seance. In imagination I enjoyed Mr. Wedgwood's astonishment when he would see doors open without the touch of a human hand, and objects move, in the light, without contact. How conciliatory we ought to be towards mediums, I thought; what would become of us without them?

Hurriedly I knocked at Ethel's door, and was walking along the passage, when I perceived that it was she herself who had opened it, and stood there, clad not in the warm garb suitable for a winter's walk, but in a loose, light-colored dressing-gown, with the light falling from a lamp behind on her fair hair. "What?" I exclaimed, "not ready? We shall be much too late."—F. SHOWERS, in *Medium and Daybreak*.

For the Religio-Philosophical Journal.
ROCKS AHEAD.

BY CHARLES DAWBARN.

(Concluded.)

I do not know whether anything can avert the consequences of the terrific forces I have already pointed out, apparently working to our destruction. Sometimes I think they must surely end in the greatest catastrophe the world has ever known; but I feel assured that if it is a possibility to evolve a higher manhood without crushing the present civilization, then it can only come by a development of the spiritual in man.

I know the change would itself be a revolution, the mightiest the world has ever known; for it must not forsake the life of today, as monks, nuns and the old hermits have done, but it must take man just as he is, and make him less selfish and more loving; and without lessening his feeling of responsibility to earth life, man must also evolve such a direct knowledge of his own future as will keep his present longings and passions under control of his higher manhood. Is that a possibility? I believe it is; but whether it be a probability is quite another question.

We have now had spirit intercourse for nearly forty years; but he would be very bold who asserted that any of the points we have marked have been softened by that fact. So far man mortal has done little but hold intercourse with spirits nearest to his own level, and who regard life's struggles from the same standpoint as himself; but I want to make a startling affirmation. I believe that not one man in a thousand has ever yet had true intercourse with the Spirit-world. Nay, I will go yet further and say that the mortal can only receive just so much spirit truth as he has qualified himself to comprehend.

No spirit can approach mortal life without becoming less than a spirit. At every step downward more of the spirit is left behind. At last through medium lips and physical phenomena the mortal level may be reached, but by so much that control is less than spirit, we have been demanding all these long years that the spirit shall come to our level, and so long as that is the case there can be no antidote to the universal spirit of the savage which now dominates our boasted civilization. Until man himself rises to meet the spirit, his own level of manhood will be unchanged. Keep our points full in view in the light of this truth, and see where they will lead us.

We cannot stop the era of inventions, and every "labor saver" means so many more unemployed hours for the worker. That might be a blessing if it only meant more hours for developing the manhood of that worker; but it can never attain that end whilst the spirit of commerce divides mankind into slaves and masters; in other words, into laborer and capitalist, with strikes on one side, lockouts on the other, and the terribly unequal division of wealth. Science, art, religion, philosophy, all combined, cannot give the laborer a blessing unless there be a higher manhood evolved to pave the way; and the whole world's cruel competition so broadens the field that no one nation or race can alone solve the problem.

Further, so long as over population is possible, and increase shall be controlled by passion, so long must statesmen and philosophers recognize that the blackest of thunder clouds is already above the horizon. Woe be to them upon whom its bolts shall fall!

Am I not right when I say that nothing but a changed conception of man's relations to his brother can throw any light upon our problem? And if light be possible it can only come by a proper use of spiritual truth. Let us remember that we are seeking an influence capable of affecting individual men and women everywhere, in every class and condition of life the world over; and herein lies, perchance, a gleam of possibility of success; for modern Spiritualism can do its glorious work without any organized society; it can penetrate college and church; the cot, the palace and the mart; and if man but awakes to its meaning and its privileges, it might yet become the savior of our civilization. But it can only do its work in its own way. First, it brings to man proof of his own immortality. He can, as many do, stop right there and worship that proof for the remainder of his life; but I emphatically declare the world is none the better for a whole generation of "test hunters."

In the next place modern Spiritualism will make man more of a savage, or more of an angel, according to how he uses it. We would fain hope he may yet grow away from the savage era of competition and the wealth hunting spirit of commerce; but that can only be by his learning and realizing the relation of his life of to-day, to his own immortal life of to-morrow. The man who learns to hold the future before him as a picture, will grow both into a knowledge of his own manhood and its responsibilities, which will affect his dealings with his fellow.

Yet we are compelled to note that this grand influence must spread to a world-wide extent, if it is to have a world-wide effect. The man who planned that system of mutual benefit in Williamite had a kind of brotherly heart; but all the same the laws of commerce to which I have alluded, will in the long run crush both capital and labor in that factory too, unless there come a change in human nature well nigh universal.

I confess that I see no hope save through the power of modern Spiritualism; and even then it often seems to me like a "forlorn hope" attack in a siege; almost, but not quite, impossible of success; not quite impossible, because if a man once reach out to meet the spirit, instead of waiting for them to come to him, his own growth has begun; he thus gives to the wise and great in spirit-life a power to bless mortals, that they do not possess until man mortal becomes a co-worker with them. That is all individual man can do; but the nation, the world of

humanity is composed of individuals; and the spirit of a higher manhood can alone be its savior from the approaching storm; yet whatever be the man can struggle to a higher level without reaping a blessing to his own soul, which will first reflect upon those most dear to him, and then will cast an influence around his daily life. Even if our boasted machinery must one day rust in silent inactivity; if commerce is to perish from its own inherent selfishness; yet would such a manhood evolve a new life founded on a brotherhood wider than the gulf called "death." Neither strike, lockout, nor angry riot can lift manhood to a higher level. Fierce legislation in the hour of peril will be of no avail. Manhood itself must grow, or all is lost.

Just as each apple must do its own growing and ripening for the coming autumn, so there is no possibility of a bright future for man the mortal, save as we all, each for himself, evolve a higher manhood, with all that is therein contained.

463 West 23rd St., New York.

For the Religio-Philosophical Journal.

MADAME BLAVATSKY.

BY M. L. — F. T. S.

It will be readily conceded by all fair-minded people that any truthful sketch of a religious cult or its founders, must be given from an inside point of view; the point of view of the convictions of the actors. It is this which imparts to Arnold's "Light of Asia" its subtle charm, pervading every page, like a subtle perfume; the hand that paints the moving picture, paints with a loving touch.

The unbiased reader of these "Incidents" in the life of one of the most phenomenal women of our times, cannot but discover a nucleus of vast import unfolding through her marvelous career, or, as an occultist would say—her latest personality. It does not appear to be so much the life-incidents of an individual which unfold from the fascinating page, as the evolution of a movement through her. She stands forth as the powerful battery of a still greater power behind her, in whose service she is a sworn disciple. Yet her editor represents her follies to be many and glaring; they are, however, but the fret and fume of the surface spray—never the deep waters underneath. These surge steadily and rhythmically in responsive action to the pole-star of her being—the star that illumines the vast ocean of arcane knowledge.

The book was hastened into print as a vindication against attacks from the malignants—especially the slimy current set in motion by the "Coulomb" forged letters. The betraying Judas must always be a member of the household.

Mr. Sinnett has certainly accomplished his purpose in putting this material into shape; he has drawn the obscuring veil aside and to friend and foe alike, disclosed a soul which—whatever its shortcomings may be—never has swerved in obedience to the "master" who is to her represented by her Guru. But the book is far more than merely a vindication of a woman's motives. It is a revelation in the psychic realm of mysterious and far-reaching laws which show the illusions and dangers of mediumship. A clear idea is given of what the occultist calls "astral corpses," shades of the dead—lingering reflections of those who have gone on—which the medium assimilates. Some are described as passive and harmless and others as active and dangerous. An instance is given of this latter kind:—

When traveling in Egypt, at the Pyramid Cheops, one of her party was a young lady medium, "hardly twenty, governess in a rich family of bankers, an extremely modest and gentle girl," who wrote out some Russian sentences under the control of a ghost who had been a former servant in Madame's family and who had just died of dissipation. It was an appeal for "drink." "Give me a drink! I suffer, I suffer.... A drink!"

She had hardly written the words "when she was seized with a trembling and asked to drink. When water was brought, she threw it away, and, gripped on asking for a drink. Wine was offered her—she greedily drank it, and began drinking one glass after another, until to the horror of all, she fell into convulsions and cried for 'wine—a drink'—... she fainted away, and was carried home in a carriage. She had an illness after this that lasted for several weeks."

The description and analytical explanation of the ghosts seen at the Vermont home of the Eddys, by Mad. Bl., is to an occultist, the only satisfactory one. "If they" (the audience) "could but see what I see!" she exclaims.—"if they only knew that these simulacra of men and women are made up wholly of the terrestrial passions, vices, and worldly thoughts of the residuum of the personality that was; for these are only such dregs that could not follow the liberated soul and spirit, and are left for a second death in the terrestrial atmosphere, that can be seen by the average medium and the public."

"At times I used to see one of such phantoms quitting the medium's astral body, pouncing upon one of the sitters, expanding so as to envelope him or her entirely, and then slowly disappearing within the living body as though sucked in by its every pore."

Madame Blavatsky has been accused of saying that she could control "spirits." In answer to this, her sister, Madame De Jell-houffe, says: "Let it be clearly understood that Mad. B. has never pretended to be able to control real spirits, i. e., the spiritual monads, but only Elementals; as also to be able to keep at bay the shells of the dead."

The occult power, Mad. B. has been too widely demonstrated the world over to admit of doubt. One of the most interesting phenomena given in these memoirs is the duplication of a blue sapphire ring for a London lady. The lady says: "She then proceeded to manipulate in her right hand my blue sapphire and her own occult ring, at the same time holding my right hand with her left. After a minute or two she extended her right hand, saying: 'Here is your ring,' showing me at the same instant two sapphires rings—my own and another—identical in every respect, except that the second was larger and a better cut stone than my own."

"About two months after, on my return to Madras, I took the duplicated sapphire ring to Messrs. Orr & Son, jewelers, and I was told by them that they valued the stone at 1500 rupees, calling it a parti-colored sapphire." [Signed] "SARA M. CARMICHAEL." "London, August 14th, 1884."

Regarding the Coulomb forged letters, Mad. B. says: "Sentences here and there I recognize, taken from old notes of mine on different matters; but they are mingled with interpolations that entirely pervert their

"Incidents in the life of Madame Blavatsky, author of *Isis Unveiled*, compiled from information supplied by her relatives and friends and edited by A. F. Sinnett, with portrait. 8 vo. cloth, 354 pp. Price, 2s. New York: J. W. Bouton; London: George Redway; Chicago: for sale by the Religio-Philosophical Publishing House."

meaning. With these exceptions, the whole of the letters are a fabrication.

"The fabricators must have been grossly ignorant of Indian affairs, since they make me speak of a 'Maharajah of Lahore,' when every Indian school-boy knows that no such person exists."

Mr. Hodgson, of the Psychical Research Society, does not appear in an enviable light under Mr. Sinnett's showing. It is to be regretted that he has shown such discredit on himself and his associates by his unfair attitude."

The truly Theosophic readers of this compilation can hardly fail to be glad of its appearance; not less can such forget to honor the bravery of a woman who has dared to stand in the front of the Theosophical movement, and face the cannon of the enemy. That would be a remarkable religious cult indeed which could begin without them, in this age of the world!

For the Religio-Philosophical Journal.

Blavatsky and her Followers.

BY W. T. BROWN, BACHELOR OF LAW.

The time has arrived when my position should be defined regarding Blavatsky and her "Theosophical" Society—and that in the interest of all earnest, spiritual truth-seekers, whether known to me as Spiritualists, Theosophists, or Rosicrucians.

In some respects I am a most remarkable man. The great "Koot Hoomi" has placed his hand upon my head, and said, in writing, that his influence would be over me! Even Sinnett has never been so privileged; and according to the doctrine of Karma, it is declared that we never can obtain more or less than we deserve. It follows that I must be an individual of unusual attainments to have merited the notice and benediction of a great Adept of the Himalaya mountains.

If it be urged that I have been gullible, I reply that it is to my credit. Human nature is not, on the whole, so wicked and heartless as to warrant the constant uneasiness of suspicion and distrust; and the likelihood is that if I found people again whose motto was, "There is no religion higher than truth," I should again believe in them and their professed philanthropy, until and unless the powers that be saw fit to undeceive me.

On the principle that Evil and Good are relative terms, and that Evil is Good in disguise, The "Theosophical" Society and literature have been most beneficial. The Blavatsky literature has widened men's views, and prepared them for thought and action in the realms of the occult. Viewed impersonally, "Isis Unveiled" and "Esoteric Buddhism" have been good instruments of iconoclasm. We need not believe, it is true, that we shall be called back again and again, by reincarnation, to endure the bonds of matter upon this infelicitous orb.

But where Blavatsky has lamentably, culpably and criminally failed, has been in all pertaining to her personal claims. Her claims to be in communication with "Mahatmas" or "souls regenerate," have not been established. On the contrary, she has been proved by myself to be an untruthful and unscrupulous deceiver upon the ordinary earth plane; and, as we know that Good employs good and Evil evil, it follows that the occult powers behind her cannot be of a different nature from that which her daily character represents. Sufficient stress can hardly be placed upon the fact that feats of "magic" may be scientific, in the sense of being true on occult planes, and yet be morally worthless and false, and may proceed from any other than the represented source. When Dr. Richard Hodgson, of the Society for Psychical Research, declared that Madame Blavatsky was an arch-impostor; and when, at Madras, in India, Mr. and Mrs. Coulomb revealed to myself and others the trap-doors and sliding-panels, which they declared were prepared for the production of "phenomena," under Madame Blavatsky's own directions, I felt and knew that the ground had not been covered, and that there were psychical phenomena which neither Mr. Hodgson nor Mr. and Mrs. Coulomb could in any way explain. Sufficient perseverance has enabled me to see, however, that Madame Blavatsky's impostures extend even far into the realms of the occult. Like Goethe's Faust, I find that she has sold herself for a temporary consideration, to the devil. Let us hope that she will see the error and folly of her ways; that she will publish a volume of "Confessions," and become a help to mankind, instead of being, as heretofore, a snare.

The names, "Kuthumi" and "Morya," are those of old Indian Rishis, or spiritual teachers, and have been chosen on that account by the madame for her adepts. But so far from the sons of India being captured by the use of the venerable names, a mere handful of East Indians favor the organization at all in any way, while the responsible and educated Hindus, as a class, have unhesitatingly characterized the madame as a superb, daring fraud, which fact is very surprising to the visitor from England or America in the face of the protestations of "the founders," that they are working unselfishly for the benefit of the children of "old Aryavarta." The "Aryavartians" don't seem to see that their salvation is in any way dependent on a couple of sympathetic foreigners.

The fact is that Theosophical movement owes its origin in this country directly to Mrs. E. H. Britten's volumes, "Art Magic," and "Ghostland." Before the publication of these valuable works, Madame Blavatsky was a wandering spirit medium. When these works came out, she saw what seemed her opportunity, and her powers instantly became transformed to those of great Eastern adepts. She had been, it is proved, in this country many years before, under different names, and her story as to having lived in Tibet, and being the widow of a deceased Russian general, is, to say the least, highly improbable. Sinnett and Olcott have been her dupes; but there comes a time, it is needless to point out to these gentlemen, when, unless a righteous stand be taken, a dupe becomes a knave. In this country, Dr. Cones, it is well known, is the embodiment of vanity, and is hunting for a place of power, which, of course, will constantly elude him. So much for the Blavatsky movement.

Theosophy (not Blavatskyism) is benign and comprehensible. It is the story of the soul—its fall into matter and its salvation by re-generation. The same story has been told in Buddhism, Israelitism, Platonism, and Christianity. A comprehensive title, therefore, is Theosophy. From the innocence of childhood in generation to the harmlessness and wisdom of re-generation, this is the entire psychical drama. The details of our experience on all the different planes are for our discipline, and every soul must be allowed to follow its inner light in the fulness of its freedom.

The works of true Theosophy, which I would cordially recommend to others, are "The Perfect Way," by Dr. A. Kingsford and Edward Maitland, B.A.; Scribner and Welford, New York. "The Light of Asia," by Edwin Arnold. "Theosophy, or the Higher Life," by Dr. Wyld of London. "The Spirit of

the New Testament," by Susan E. Gay; "The Temple of the Holy Cross," by F. B. Dowd; "Esoteric Christianity," by Dr. W. F. Evans; "The Mystery of the Ages," and other works, by Lady Catharine and several others. And for Theosophical periodicals I would name the RELIGIO-PHILOSOPHICAL JOURNAL, The World's Advance Thought, Light, L'Aurore, The Esoteric, and the Sphinx.

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

WHY SHOULD THEY NOT?

Why should they not, on free and tireless wing,
Visit us here, in their journeying,
From the Free Country, where apart they dwell,
They yearn for us, as we yearn for them,
If but to touch their salient garment's hem?
Ah! who can tell?

Why should they not? We wait at eve and morn
For their return,
And our poor hearts ill brook their long delay,
As, day by day,
We wait, and watch, and listen for the tread
Of those whom we call "dead!"

Why should they not, from that mysterious change
We miscall "death," in their journeying,
To serve, as God's high ministers of good,
To our poor humanhood?
Why not through slumbers speak
More than our wakened senses dared to hear?
Why not, from sorrow's cheek,
With unseen fingers wipe away the tear?

Aye! do they not, with clearer sense discern
What we so slowly learn:
The while, with kindly purpose, still
They prompt to good and warn us of the ill?
Does not their kind behest
Greet us alike in labor and in rest?

And, through the night,
Do we not see their faces, calm and white,
Pressed against the bars, which shut them into light,
While, with fond hands, they beckon us away
Into their day?

Why should they not? Oh! dim and unrevealed!
The inner from the outer sight concealed!
We wander still along the mist-bung river
That rolls between us and the dream forever;
And to its waves that kiss our shivering feet
Our vague, untold questions repeat:
And yet no sound
Brings answering echo from the dark profound.

Why should they not? Oh, universal!
Bid these strange queries of our hearts "Be still!"
Tease us the truth which spurs the deed of fate,
And open wide doubt's interposing gate!
Thou, the All-Father! We, Thy children, would,
With upturned hands receive both ill and good,
Undoubting still, till crossed the narrow tide,
All is made plain upon the other side.

—S. P. Driver.

A doctor's wife in Devonshire, England,
supplies choice ferns at low but remunerative prices, sending them by parcel post all over the United Kingdom. This is a new industry.

Mrs. Rosenberg of the Treasury Department at Washington, is one of the best counterfeiter detectors in the world. She gets \$1,800 a year.

Mrs. J. T. Gilbert of Milwaukee, has offered to give that city a copy of Miss Anna Whitney's statue of Lief Ericsson, the Norse explorer.

Mrs. Lina Moore and Miss Gilmore, two ladies of Washington Territory, are the principals of the "Pacific Coast Syrup Company." One bottle of their lemon syrup will make lemonade enough for an evening party.

Miss Emilie S. Clarke of Harrisville, Burlington, R. I., is successfully carrying on the business of an insurance agent. For ten years she has been the successor of her father in the agencies, at the request of the companies.

Miss Elvira Inzulza Diaz has received the diploma of licentiate in medicine and pharmacy at the hands of the rector of the University, Valparaiso, Chili, who congratulated her as the first of her sex to receive it in Chili.

Miss N. B. Cummings, now the librarian of the department of justice at Washington, is a daughter of a former justice of the supreme court of Pennsylvania, and is regarded as one of the best authorities on law books in the country. She is literally an encyclopedia of reports.

Mrs. Florence Kelley Wisniewsky, a daughter of Judge W. D. Kelley of Pennsylvania, has been put in charge of a series of publications to be issued as the New York Labor Library, and intended to supply economic literature for working people. She is a graduate of Cornell and Zurich, and has been for some years much interested in political economy.

Dr. Lucy M. Hall, physician of Vassar, has kept a list of the number of days each girl has been absent from illness during the year, and compared it with a similar record kept of the young men at Amherst College. She finds that the girls are not absent from illness nearly so much as the young men. Women can stand a four years' course of severe study as well as their brothers.

In a speech delivered some time since by that eloquent woman, Mrs. Mary A. Livermore, she describes a little incident in the following strain: "Comment is unnecessary: 'I was in a court room last week, for the second time in my life, when a witness was brought forward to prove a charge of cruelty on the part of the husband, and began to give her evidence that the husband came home at night, in February, when the thermometer was ten degrees below zero, and turned the wife, her little child, and aged mother out of the house. The wife ill, and the mother eighty years of age and hardly able to walk, were turned out in the night in a city where they had no claim on any body, no relative, no very dear friend. When this witness went on to make out her statement, even then suffering from hemorrhage of the lungs, she was halted by the judge, who said the husband had a right to do so. There was a quarrel between husband and wife, and he had a legal right to turn her out and take possession of the house. That was not cruelty. I could not believe that I heard correctly. I inquired of an eminent lawyer, and he said that such an act would not be construed as cruelty. What would be cruelty? Why, beating, or kicking, or threatening with a revolver, or a slap in the face. That explained to me the question of the opposing lawyer who would ask: 'Did your husband make any black and blue bruises upon you when he kicked you? Was it black and blue where he slapped you? Did you show the bruises to any body? What justice is there in the courts when this spirit rules? What justice is there when a husband has a legal right to turn his wife, bleeding at the lungs, into the street, with her aged mother and infant child, with the thermometer ten degrees below zero? This is not cruelty? I should like to know if women ought not to have a chance to help make the laws. Have women nothing to complain of?'

MOTHERS AND DAUGHTERS.

Under the above title, Helen Campbell, some time since wrote an article so pertinent

and suggestive that it seems well to introduce a portion of it here. Such teachings are needed in the country and in the city, in schools and in families. She says:

"Evening classes for women and girls anxious for self-improvement, yet too busily occupied during the day to seek it through the usual channels, have been for some years part of the work of the New Century Club of Philadelphia, an organization which has sounded no trumpet, but has done steady and untiring work toward the real advancement of women since the hour of its inception.

"To one of the chief workers in this direction came a year ago the thought of a course of evening lessons on the physiology and hygiene of daily life, so simply put as to be perfectly intelligible to working-women, yet given by the best medical authorities. These resulted finally lectures on not only these topics, but on nursing, the care of a child from its birth on, and the necessary action in case of sudden illness or accident. The hall, the entrance fee to which was fixed at five cents, was filled with working women of all grades of intelligence, who listened with an almost pitiful intensity to directions no human being had ever thought it necessary or expedient to give them. Manikins and various other modes of illustration were freely used, and as the audience passed out from the lecture on the care of a baby, one sad-eyed little woman said: 'Ah, if there'd been anybody to tell me a quarter of what I've heard to-night I wouldn't be goin' home to an empty house.'

"Naturally, the question comes up, 'Why was she not taught?' and, as naturally, the answer is, 'Because, at home or at school, one may learn anything save the one thing that is of most vital importance in every year a woman has to live.' The old idea, born of the ignorance and asceticism of the dark ages, that the body is a vile and dishonorable possession, still dominates. No light of this nineteenth century has been strong enough to dispel this shadow of the past. Even where the rights of the body are admitted and gymnastics in-doors and exercise without are expounded as essential, it is only in rare cases that the facts that underlie all health or progress are made plain.

"Many a girl lost at last in a dishonored grave has been the text for sermons on parental government and influence, but how many have even hinted that the teaching the sacredness of her own body might have hindered the tragedy? Ignorance is not innocence. The child whose knowledge of natural phases in the life of the body comes from servants or is perchance acquired through some chance encounter of the streets, has lost something that no after effort can replace. It is the mother's right—it should be the mother's deep desire—to save her child from such catastrophe, and, until all mothers accept this as part of their sacred trust, such cases will still be, wherever unscrupulous, unregulated passion finds ignorance its ready prey.

"Books on these questions have been, as a whole, for many years of two types—those intended for medical studies and too technical for ordinary use, and those written by mere quacks and charlatans. The mother who most desired something which should give all necessary facts clearly and simply has found its attainment hopeless until within a few years.

July Magazines Received Late.

THE CENTURY MAGAZINE. (New York.) Wild Flowers, a profusely illustrated paper, opens this month's installment of good reading and is followed by the sportsman's music. A third paper by Talcott Williams, treats of Animal Locomotion in Mybridge. Photographs; a humorous story is Sister Todhunter's Heart; the Lincoln History closes up the Kansas troubles, and interesting and hitherto unpublished letters by Lincoln and Greeley are given; the veteran historian, George Bancroft adds to the historical value of the number by recounting an incident in the life of John Adams. The war series continues this month the hundred days of battle in the struggle for Atlanta. Christian Science and Mind Cure, and the Potential Energy of Food, are two papers of a suggestive and valuable character.

THE NEW PRINCETON REVIEW. (New York.) The subjects discussed in the July number of the New Princeton Review are not only varied but interesting. R. W. Gilder emphasizes Certain Tendencies in Current Literature; American Art Since the Centennial, enumerates the multiplying indications of original and distinctively American evolution of art in this country; The Theory of Prohibition is examined in a candid spirit; Recollections of the Duc de Broglie, covers the notable period of French history between 1785 and 1880; the Vicissitudes of a Palace, interprets Tennyson's well known poem, The Palace of Art; Prof. T. W. Hunt discusses the subject of Literary Criticism; Miss Hapgood gives Tolstol at his best in Sevastopol in May. New Books and other timely matters are discussed freely.

WIDE AWAKE. (Boston.) The July Wide Awake opens with an account of Washington's Boyhood. The Use of it is a stirring Fourth of July Story; The Story of Kedon Bluffs is fresh and bright. An article about the Harvard Annex is written by one of its graduates and will be of interest to many girls. The Queen's Jubilee is commemorated by a English woman. The Secrets of Rosalind and the Lost Medicine of the Utes are as delightful as ever. Cowper is the favored author in the Ballads of Authors; and Dr. Rachel Littler Bodley the subject of successful women.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) The frontispiece for July is from a drawing by Herbert Gandy and is entitled Chapter. Chapters one to three of Marzio's Crucifix, by F. Marion Crawford, open this number. Walks in the Wheatfields; The Private Journal of a French Mariner; Love the Eternal; Old Hook and Crook; and a Secret Inheritance, complete a most interesting number.

BABYHOOD. (New York.) Babyhood for July is at hand and is a seasonable number of this popular magazine. An interesting article is on The Mountains, and another on Sea-Side Resorts for Children. Nursery Pastimes is an interesting department, and in Nursery Problems answers are given to a large number of questions relating to a wide range of topics.

THE CHICAGO LAW TIMES. (Chicago.) Contents: John Jay, first Chief Justice of the United States; International Copyright Law; The President's Veto; Suffrage a Right of Citizenship; Recollections of Lyander Spooner; A Celebrated Case; Medico-Legal Department; Editorial Notes, Etc.

THE FREETHINKERS MAGAZINE. (Buffalo, N. Y.) Robert G. Ingersoll contributes The Declaration of Independence, and Wm. Emmette Coleman, Unity and Charity among Freethinkers. The Literary and Editorial Departments are full of timely hints, notes, etc.

THE PHRENOLOGICAL JOURNAL. (New York.) A portrait and sketch of the life of John G. Saxe, opens this month's reading. Several important articles relative to the study and status of Phrenology are given. Portraits of Queen Victoria and the Prince Consort are accompanied by Phrenological analysis as given by Prof. L. N. Fowler. In the Health Department are timely articles with the usual complement of scientific and industrial notes.

BUCHANAN'S JOURNAL OF MAN. (Boston.) Contents: Magnetic Education and Therapeutics; The So Called Scientific Immortality; Review of the new Education; Victoria's half century; Outlook of Diogenes; A Bill to Destroy the Indians; Miscellaneous; Outlines of Anthropology.

THE CHRISTIAN METAPHYSICIAN. (Chicago.) The third number of this quarterly contains an attractive table of contents to those interested in this science. The quarterly is designed not only for metaphysicians, but for the general public and those who would know something about Metaphysical or Christian Healing.

MENTAL HEALING. (Boston.) Contents: Mental Healing Convention; The Good of It; Human Leadership and Heavenly Liberty in Christian Science; The Problems of Evil; Editorial, Etc.

HOME KNOWLEDGE. (New York.) Contents: Health Hints to Travellers in Mexico; The New Education; Bathing; The Ways of Women; Electricity; Ventilation; Power of Music; Editor's Table, Etc.

THE PATH. (New York.) The usual amount of articles on Theosophy in America, Occult Science, and Philosophy compose this month's table of contents.

ST. LOUIS MAGAZINE. (St. Louis, Mo.) Varied and interesting articles are to be found in the July issue of the St. Louis Magazine. L'Aurore. (Paris, France.) This monthly still continues to keep pace with the thought of the day.

THE UNITARIAN. (Chicago.) A good table of contents is presented for July.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

A FEW THOUGHTS FOR A YOUNG MAN. By Horace Mann. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, cloth, 50 cents.

This treatise met with such favor when first published that twenty thousand copies were sold, and it has been often called for both by individuals and societies since out of print; and now it is again offered to the public in its original form. The author was well qualified to write upon this subject, having been the first Secretary of the Massachusetts Board of Education and a man of vast experience.

EVOLUTION AND CHRISTIANITY A Study. By J. C. F. Grumble. Chicago: Chas. H. Kerr & Co. Price, 50 cents.

The author attempts in this book to examine the relation of Christianity to Evolution, and has evaded all questions which involve metaphysical philosophy, endeavoring to touch upon only those relative points which force themselves upon him by their importance. The book is not exhaustive, but quite suggestive, and will satisfy many truth seekers.

THE WORKS OF WILLIAM SHAKESPEARE, edited by William George Clark and William Aldis Wright. Twelve volumes. New York: John B. Alden.

Volume one, containing The Tempest; The Two Gentlemen of Verona; The Merry Wives of Windsor, and Measure for Measure, is out in cloth binding, clear type and good paper. The remainder of the set will follow, and now is an opportunity to procure Shakespeare at a price to suit. The present edition is without notes or commentary, but in an additional volume uniform with these will be presented a very full Glossary, an Index to Characters, and Familiar Quotations, also other important matter that will be convenient to readers of Shakespeare.

New Books Received.

The following from Philadelphia: J. B. Lippincott & Co., Chicago: A. C. McClurg & Co. NINETEENTH CENTURY SENSE: The Paradox of Spiritualism. By John Darby. Price, \$1.00.

PRELIMINARY REPORT OF THE COMMISSION APPOINTED BY THE UNIVERSITY OF PENNSYLVANIA TO INVESTIGATE MODERN SPIRITUALISM in accordance with the request of the late Henry Seybert. Price, \$1.00.

ELEMENTS OF PHYSIOLOGICAL PSYCHOLOGY. A treatise of the activities and nature of the mind from the physical and experimental point of view. By George T. Ladd. New York: Charles Scribner's Sons. Price, \$5.00.

LIFTING THE VEIL: Or, Interior experiences of manifestations. By Susan J. and Andrew A. Flack. Boston: Colby & Rich.

APHORISMS OF THE THREE THREES. By Edward Owings Towne. Chicago: Chas. H. Kerr & Co. Price, \$1.00.

WHAT IS MENTAL MEDICINE? By Ursula N. Gettelfeld. Chicago: Magill and McLeer.

Of Interest to Teachers.

For the meeting of the National Educational Association, to be held at Chicago, July 12th to 15th inclusive, round trip tickets will be sold over the Chicago, Burlington & Quincy R. R. from all stations, at one unlimited single fare added to \$2 in each case, for the round trip. These tickets will be sold only July 5th to 12th inclusive, and are good only for return passage July 15th to 18th inclusive and not before July 15th. Arrangements, however, have been made that the original purchasers of these tickets can be accorded a prolonged limit for return passage, if the proper application is made and granted by the Chairman of the Western States Passenger Association, Home Insurance Building, Chicago, before July 15th, in which case it will be necessary for the tickets to be deposited with him (for which he will give memorandum receipt), until the day when the passenger wishes to return, which day shall not be later than Sept. 8th, 1887. These tickets are to be sold to teachers and members of their families and to editors and reporters of educational journals.

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: "DEAR SIR: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) 44th issue says: "The Psychograph is a most curious instrument for getting spirit messages was made known. I obtained one. Having no gift for the use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a first trial, the dial swung to and fro, and the second time was done still more readily."

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 23, 1887.

Angiology of the Bible.

The Bible of Christians is a great authority because it is a great book. From beginning to end it is pregnant with Jehovah-God. This gives to it an element of peculiar sublimity, and this is the best excuse for the absurd veneration of Christians in imputing to it a unique inspiration, — infallible in every part to the very letter. Its lofty spiritual thought we venerate, and from this and the great and wide-spread regard for it we naturally bring it into close and familiar comparison with the phenomena of Modern Spiritualism. Neither of them is an absolute moral authority in the dicta with which its spiritualistic utterances are associated. But both supply the basis of a judgment. Their forms and their psychological significance and spiritual as well as metaphysical implications should be studied in the light of each other, as they often have been, and this should be done as impartially as possible.

The Spiritualism of the Bible is a system of Angiology. Its objective manifestations of extra-mundane beings are always of this character. They are messengers of God or symbolical representations of Deity. They never appear of their own accord for their own pleasure or the pleasure of friends in this form of life. They come on some special mission of the divine appointment, and generally the object sought is such as to seem to a Jew, if not to all good men, worthy of divine interposition, especially in pre-scientific times. As soon as their mission is fulfilled they disappear; they are always dignified in deportment, and sometimes they are lofty and sublime. There are among them no Indians nor Negroes, and no peeks and mountebanks. They practice no antics and "cut up no shins."

They seldom appear in the dark. They are not nocturnal rovers. On some occasions they come to the sleeper as in a dream, the most modest advent possible; or if the occasion call for it, they rouse the sleeper and tell him what to do and stimulate him to action.

Unlike Mephistopheles and his horses, they never show any fear of the daylight. They have no studied concealments. They are not limited to special times, places, forms and conditions, for their manifestation. They appear in the open air, in the fields, and in the city streets, or in the house or the temple, all with equal ease and freedom. They seem to recognize no limits of time and place, and their cabinet is the universal sphere of possible duty. They acknowledge no dependence on any particular individuals or circumstances for their "materialization." God and his will are their only cause, reason or excuse, and dependence for their appearance and disappearance. This is always their religious and sublime aspect. These manifestations in materialization are very rare, if we compare their number with the time they cover in the alleged chronology of the Bible.

Nearly all visitors from other worlds are indigenous to those worlds. In all the Old Testament there is only one instance of the return of a departed human being, and that was the prophet Samuel, who was reluctantly brought back by the Witch of Endor, as the narrative relates. This was considered unlawful, and such supposed witches were under the royal and sacred ban.

In the Jewish conception of the divine economy, before the Babylonian exile, there was no action, nor device, nor wisdom for the dead. They had only to lie still in sheol. When David's first child by Bathsheba died, he said he could go to the child, but the child could not return to him. All the angels were supposed to be, and to have always been, members of a different and higher order of beings than man—a race which was not a race,

because its members had known no parents, no infancy, and no propagation. Each was directly created by the Almighty fiat. They were the court minions of the one only eternal Monarch. As such they were also the guardians, guides and protectors of the pious people and the cause of God in this world. Here, in this characteristic, the Bible stands in striking contrast with modern Spiritualism.

In the New Testament, however, there is a change in the direction of our Spiritualism. The old angels still retain their style and place. In the opening of the synoptic gospels they visit the virgin and her espoused and her cousin Elizabeth. They render aid to Christ in the agony of the garden, and roll away his tombstone and give information to the visiting women. St. Paul speaks of them as being ministers to the heirs of salvation and as being present in the assemblies of Christian worshippers. But in the story of the transfiguration in the 17th of Matthew, Moses and Elijah are introduced as visitors talking to Jesus of his prospective death. Jesus himself is described as often appearing to his disciples after his crucifixion. Still later Paul said Jesus appeared to him, and John is said to have seen him in glorious form and presence many years later. The mighty "angel" whom John would have worshiped, says he is one of the prophets who have the testimony of Jesus, which is the spirit of prophecy; that is, he was one who had borne witness to Christ as his disciple.

We have, therefore, in the New Testament the beginning of what constitutes the essential element of modern Spiritualism—the manifested return of those who were once regular denizens of this world.

We have here, therefore, an argument in favor of the modern doctrine. It is a psychological evolution, a movement in the line of mental development. The early Jews were incompetent to entertain the conception, and their experiences of extramundane spiritual phenomena were necessarily misinterpreted. Their views of man were too materialistic for them to conceive of him as being after death strong and active with all his faculties in perfect condition and even exalted, with an adequate sphere for action. Hence when they had evidence of extramundane agency, they must attribute it to a higher order of beings than man. This is the origin of their angiology.

In all this, the mental action of the Jew ran partially parallel with that of all the eastern nations and races, especially of the Semitic stock. Among all these people of early times, gods and angels or divine ministers are conspicuous in their letters and monumental history. But there is little or no sign of the thought of the conscious and active return of the deceased. The great men are apotheosized, and thence unseen save by their influence on human affairs; and many primitive people have attributed unseen influence to departed ancestors; but the conception of them as returning according to the experience and belief of modern Spiritualism, is foreign to the modes of thought in the early conditions of the human mind.

Even among the Greeks the same general facts meet our observation. All their visitors were gods and goddesses and only rarely were these conceived as apotheosized men; while common men and women were never thought of in such a light. Even Achilles and Ajax with all the other heroes must go to the shades and stay there with no power to visit the earth in the possession of real human faculties of mind. When Ulysses would communicate with the departed he must go to them where common mortals may not go, and there he may see and hear and learn something after he has infused life into them by the scent and taste of blood; and Virgil shows the same thought.

We would not, therefore, confound the angiology of the early world with the idea of the modern Spiritualism. Doubtless the facts are the same but the theories in explanation of the facts are very different. Just as the recognized phenomena of astronomy are the same, though the Copernican theory has superseded the Ptolemaic. They knew of other world-visitors, as we do, and they explained them as best they could, and we explain them better. That is the unity and the difference between the ancient and modern Spiritualism. We have entered on the scientific study of these phenomena, and have reached conclusions which are more simple and rational and better verified concerning phenomena which have been more or less common to all times and lands. All these phenomena are to be compared and critically sifted, and scientific conclusions sought concerning them as well as for others which may become known.

Speak and Write Plainly.

If you wish to be understood, speak and write plainly. Such is the burden of a contribution to the *Evening Journal* by Prof. Swing. He evidently has suffered from the obscure penmanship of correspondents, and the mumbly of some of his parishioners; hence he sends forth a mild protest against such intolerable annoyances by alluding to instances where great trouble and inconveniences were caused as follows:

A lady stepped into a cab and said sweetly to the driver "291 Huron." All seemed well for a time until the Jehu gave signs of going over to the West Division. Upon inquiry he was found to be setting forth for Van Buren. It was in vain Booth cried out *Sic semper tyrannis*, because the plain man who heard the words, did not possess any familiarity with the Latin tongue and very naturally reported the words as being: "I am sick,

send for Maginnis." While Lewis Gaylord Clark was in our world and was helping N. P. Willis edit a paper, his note that he would write for the *Home Journal* as soon as he could find his lost muse, was so printed as to put Clark in the attitude of seeking a lost mule. A doctor in the country left a dispatch at the telegraph office ordering "a dozen limes" for a patient. The man in Chicago filled the regulation by expressing to the invalid a dozen "Times." A fashionable girl of this city sent a letter to Winona, but it reached its true destination in a month after it had been well inspected by the Postmaster at Vienna, Austria. Poor letter, it did not know where to go!

A city lawyer fell into a terrible passion over a letter he had received from a brother attorney. After making some hot remarks about wasting time over "hieroglyphics," "puzzles," "chicken tracks," and "ink lightning," he sat down and gave the offender some red-hot advice about writing more plainly; but the letter did not hurt the man's feelings in the least; he could not read the note, and put it aside with the remark: "I never could read that fellow's writing." Mr. Emerson sometimes wrote so badly that sentences lay in manuscript for hours or days before they would give up the writer's meaning. Once when this grand man had written a sentiment in a book for a friend, and had gone far away East, that motto or maxim refused day after day to show its face. Each neighbor who called in was set to work at the puzzle. It was solved at last by a man who knew about Mount Monadnock. He worked from that base and found that—

A score of piney miles will smooth The rough Monadnock to a gem—

Bad penmanship and the indistinct utterances of sentences, as demonstrated by Prof. Swing, are gross imperfections wherever found, and easily overcome with a little care. The Professor asserts that "puzzles of enunciation or of written thought, coming from great people or common people, are blemishes which cannot show any good reason of existence."

The one whose chirography can be easily deciphered, or whose sentences are clearly and plainly enunciated, making it possible for him to communicate readily and clearly, possesses a power which enables him to outstrip those of superior native ability, who through indifference or disregard for others dress their thoughts in slovenly garb.

University Education and Religion.

The commencement exercises of the Michigan State University at Ann Arbor, the last week in June, had added interest, and more people than usual, from far and near, in attendance, because the semi-centennial celebration came at the same time—the foundation of the great University, which now has over 1,500 students, men and women, dating back to the day of small beginning in 1837.

A notable feature of the week was an address by Prof. Henry R. Frieze before an audience of over 3,000 in the large hall, on "The Relation of the University to Religion." The institution is under State control as a part of the public school system, and therefore no denominational or sectarian bias or education can be allowed, in accord with the law or the idea under which it exists. This state of things is an indication of the growing and healthful tendency to separate education in colleges and elsewhere from theological dogmatism, or sectarian bigotry.

The university at Ann Arbor has been criticized by evangelical educators as heretical in its tendencies, and also by some free thinkers as really too much under orthodox control.

Doubtless its position helps to weaken the sway of the old dogmatism over higher education, and doubtless, also, the large influence of orthodox theology permeates its very atmosphere and modifies the working of its impartial theory; so that these criticisms from opposite extremes both have some foundation.

Prof. Frieze is some seventy years old, has long been a teacher, and for a time acting president at Ann Arbor; his scholarship is high, his character excellent, his aims the best his light allows, his thoughtful rectitude of purpose greatly respected. He is a Christian, in the orthodox sense, and therefore not unfriendly to religious influences of that kind. All this makes his opinion of more value and interest than would be that of a free thinker. His words are those of a good man, long experienced as a college teacher, a liberal and rational conservative. With fine impartiality, yet with deep conviction, he declares in favor of unsectarian education in the university as well as the common school, as best for that liberty of conscience and freedom of thought which help to build up pure and undebilitated religion, to strengthen Christianity as a higher life, not as a more rigid creed.

Such an opinion on so signal an occasion, from a man in his leading position, is significant and noteworthy. It tells of the upward and enlarging tendency of modern thought, and breaking down of sectarian bigotry; and the growth of intuition and reason in religion.

Did space allow, the whole address, as reported in the daily journals, would appear in these columns; but some idea of a few of its leading points must suffice. It was heard with that marked and respectful attention which a speaker commands who, with a background of experience, utters his deep and mature convictions.

He says that the Church without the State fails to educate the people, for want of resources, and that want of unity in this country would make such efforts by the conflict-

ing sects of small use. In an earlier day denominational schools did great good, and may still sometimes; but, with our changed modern conditions, the State must be the educator, and such education will be no hindrance, but a help to real religious life and character; for truth in literature, science or religion, is in unity, not in antagonism. He says that there exists among the students of this university of Michigan a more virtuous sentiment and a higher tone of moral feeling than in most colleges; that the proportion of youth whose impulses are wayward and vicious is unusually limited. This conviction is founded on considerable experience as instructor, and upon intimate acquaintance with other schools; and he says that a goodly proportion of professing Christians are among the students at Ann Arbor.

Compulsory attendance at morning prayers in the chapel is not a rule at Ann Arbor, nor does Professor Frieze favor it; but says that "the real religious life" gains without it. While some of his views are certainly open to criticism, yet the general scope and tendency of the address is enlarging and noble, and a sweet sincerity marks its every word.

A few of the concluding sentences are as follows:

The university has left, of course, like all the typical colleges to which I have referred, the official authoritative, and hortatory inculcation of religion to the pulpits to which exclusively this sacred duty has been given. It is its duty, to foster in its students the habit of thorough research into all questions and topics of philosophy, the doctrine, and history and the philology of religion whether Christian or pagan, whether Mohammedan or Brahminical.

And to say that the university, because it is a State university, cannot do this is to deprive it of that which is the very life of a university—absolute freedom of investigation in every field of human thought and experience and in the whole limitless world of nature. Even a school of theology, if it be worthy of its name, must have all this liberty; even there, no ingenious youth can be properly and wisely shut off from the inquiry into the historic grounds of belief, into the philosophy of theism, into received interpretations of the sacred writings; a theological school of any character must be, in part at least, a philosophical and scientific school.

Our best wishes, hopes and prayers will ever follow you. Be students still in straightforward truth, in many courage and freedom, and above all things strive to keep a place in your heart for faith; faith in God and immortality; faith in the final triumph of truth and righteousness. Do not think that faith is the weak resort of the credulous alone. The knowledge of second causes makes man proud and sometimes blind. Faith, at last, is the only strong hold of the wisest as well as of the most simple. Faith is not contrary to reason, is not the foe of science; it only goes before them, grasping things beyond their reach. The deepest insight, the minutest analysis, even to the division and solution of the most subtle elements of matter, leave us just as far as ever from the knowledge of their substance and their ultimate source. We must have faith; no man not the proudest that mocks at the credulity of faith can himself live a moment without it. Something we must take upon its authority; the alternative is this: shall our faith reach out to God, take hold of God, or shall it put that greater strain on reason, and assert that there is no God or immortality, and for us no future but blank annihilation? Plunge not into that alternative of despair.

Camp Excursion Rates.

The JOURNAL office is taxed severely to answer questions of all sorts from a multitude of people, at least one-half being from persons not subscribers to the paper nor patrons of the office in any way. About one-half of these requests for information are written on postal cards, though the slightest reflection would convince the writers that replies thereto must cover at least a page of note paper. The mere expense for stationery and postage in replying amounts to a considerable sum each year, to say nothing of the cost of clerk-hire, rent and cost of securing for the office the stock of knowledge requisite to supply the demand, which additional expenditure runs the outlay to an amount that reaches into the thousands. Expressions of admiration for the JOURNAL and of confidence in the trustworthiness of the information thus obtained, neither flatter the publisher nor pay current expenses. He is always glad of just appreciation, but believes this can be better shown by deeds than words. He is obliged to draw the line on inquirers somewhere, and does it at the postal card. No attention will hereafter be paid to postal card inquiries, nor to letters of inquiry that do not enclose postage.

At this season the leading class of questions are intending camp visitors. These inquirers should apply to the clerk or secretary of the camp to be visited, or read and preserve for reference the notices and advertisements that appear in the JOURNAL and other Spiritualist papers from time to time.

And in passing it may not be amiss to remark that the managers of camps, grove meetings and conventions should be more careful to promptly and amply advertise in Spiritualist papers. The Spiritualist press is not benefited financially by these annual gatherings; it invariably pays out much more than received from such sources, and cannot be reasonably asked to act as an unpaid purveyor of information concerning the business affairs of these enterprises. In the JOURNAL for June 25th was published the announcement of Mr. Geo. H. Daniels, vice-chairman of the Central Traffic Association, in which it was made known that an excursion rate to Lake Pleasant had been agreed upon by the lines embraced in that organization which includes the principal railroads leading east from Chicago, Milwaukee, Detroit, Cleveland, Cincinnati and other large cities in the West, and lines east of Springfield, Illinois and St. Louis, Mo.

Camp visitors when purchasing transportation must buy their tickets to Lake Pleasant, paying full fare, and at the same time obtain from the ticket seller a certificate of purchase. This upon being countersigned by the clerk of the camp, and identification of the purchaser, by comparison of signatures will entitle him to return ticket over the same route at one-third fare. These tickets cannot be bought until July 27th and the return ticket must be used within three days after

camp closes. For full particulars concerning transportation and other camp matters, address, N. S. HENRY, Esq. Clerk, Lake Pleasant, Mass. There is no special arrangement outside of New England for visitors to Onset and Queen City Park, except from New York City; but visitors from the West to Lake Pleasant can secure excursion tickets from that point to any place they wish to go. Circulars of information as to Onset Camp, may be had by addressing, E. GERRY BROWN, Clerk, Onset, Mass.; for Casadaga Lake Free Association, address Mrs. M. S. RAMSDALL, Secretary, Casadaga, New York; for Lookout Mountain Camp, G. W. KATZ, Chattanooga, Tenn.; for Queen City Park, Dr. E. A. SMITH, Brandon, Vermont.

GENERAL ITEMS.

Diana L. Butterworth remits to this office but fails to give her postoffice address.

Spiritualists will hold a two days' meeting at Kent's Grove, Geauga Lake, Ohio, July 23rd and 24th. Mrs. R. S. Lillie will be the principal speaker.

W. S. Rowley, the remarkable telegraphic medium, can in the future be addressed at 513 Prospect street, Cleveland, Ohio. His little instrument has created widespread interest.

Mr. B. E. Davies and wife, of New Mexico spent several days in Chicago last week. These friends are devoted Spiritualists; living all their married life in New Mexico on an extensive cattle ranch, they have, nevertheless, found opportunity to cultivate their spiritual and intellectual natures. Several of their children are fine mediums and the history of their experiences in the home circle would be of great scientific value.

Undertaker Dabney, of Washington, D. C., was, on July 11th, called upon to bury a colored infant whom, it was stated, died four hours after birth. The child was taken from a bureau drawer, wrapped in rags, and handed him, and he placed it in the coffin, carried it to his undertaking establishment, enroute to the burying ground. While temporarily stopping there, vigorous sounds were heard from the little coffin, and upon opening it the infant was found crying and kicking in a most lively manner.

Mr. W. M. Salter, known to everybody in Chicago as the lecturer of the Ethical Society and esteemed by all who have had the good fortune to make his personal acquaintance, is spending his vacation in New Hampshire. His vacations, however, are not of the conventional sort. Among the quiet, health-giving hills and valleys of New England he masters the latest thought of the scientific, philosophical, religious and ethical fields, and builds the foundations of the admirable discourses given before his ethical society through the year following vacation.

No paper intended for publication in the JOURNAL ought to exceed, at the utmost limit, two columns; and its value is apt to increase in geometrical proportion with the shrinkage of that amount of room. There is now on file in the JOURNAL office a large stock of material made up of articles that would make from three to seven columns, and though in many respects valuable, their publication is doubtful owing to their verbosity. The JOURNAL solicits short, well digested, perspicuous articles, and will seek to give them early insertion.

On the 4th of July last, Mr. J. J. Morse closed his labors at the Spiritualists' State Camp Meeting Association of California, with an eloquent and powerful oration suitable to the occasion. He has worked hard and zealously, delighted and instructed large audiences, made a host of friends, and is adding another success to those that have already attended his great abilities in the past. At the close of the above address resolutions of approval were unanimously adopted by the association, expressing full satisfaction with Mr. Morse's lectures and services, and commending him to the "love, sincere regard and support of all who love the truth."

Dr. J. K. Bailey spoke at Santa Ana, Cal., June 25th, and has visited the camp meeting at Oakland, finding a small but harmonious and successful camp, its managers affable and apparently making a success of the meeting; has also visited several localities in California, Oregon and Washington Territory and reports that field of spiritualistic efforts as offering little practical inducement to speakers. His present address, is Walla Walla, W. T. Home address, Box 123, Scranton, Pa., where he will be pleased to receive calls for the coming fall and winter campaign, either in New England or the West.

Fifteen thousand school teachers made Chicago just too lively for anything last week. They came from every where in America nearly, and brought along their sisters, their cousins and their aunts. The long "spell" of hot weather, such as the oldest inhabitant never before experienced, taxed the endurance of visitors; and they greeted the constantly recurring remark of the citizen that "the weather was unusual," with a smile which had been sarcastic only it was too sickly. No doubt some good to the profession may be counted among the results of the convention, but a silly thing was the passage of a resolution, recommending national aid to schools in the Southern States. It looks a little as though the action was inspired by a desire of the movers to enlarge the field for Northern teachers, and at the same time secure Uncle Sam for paymaster. There is no State in the Union but that is able to educate its own children, and this it should and must do, or be left behind in the struggle.

A heavy thunderstorm came up while Charles Kizelman was cutting grass for his cow on Col. J. H. Lick's farm, near Fredericksburg, Pa., on Saturday, June 10. The cow was standing twenty feet away tethered by a rope. Kizelman started for the house with the scythe on his shoulder. He had taken but a step or two when there came a flash of lightning, and he felt the scythe jerked violently from his hand. He looked around him saw the scythe-blade buried in the back of his head. Kizelman felt no shock. The cow was dead. He then killed the lightning or the scythe, which had evidently been struck by the electric fluid and buried against her. It is known, as no marks were found upon her except the wound made by the scythe-blade.

My Wife.
(Continued from First Page.)
secret. One of the bodies entombed here is that of the proprietor of this den, and probably none save he knew of these foetish vaults. Come, let us leave them, with all the evidences of my deed buried in their gloomy recesses. Then he made me repeat my oath to never, even upon my death bed, disclose the secret with which I was charged. "How well I have kept my word you, my husband alone know."

"I tolerated, rather than walked, after him as we retraced our steps through the dark passages and finally stood once more upon the street beneath the starlit sky. The cool air revived me and soothed to a state of partial quiescence my quivering nerves, so that I was able to walk briskly by his side as we proceeded toward my home."

"In a short time we entered the dwelling I had left but a few short hours before. I had brought the prodigal back to the bedside of his mother, but she knew it not; for her upturned face was white and quiet, and she gave no sign of that breath which mysteriously binds the soul to its terrestrial companion."

"The very next day my brother went on board of a foreign bound ship, leaving me to bear the burden of our secret alone."

"Is there need to tell you how I bore that burden? How it preyed upon the vitals and tissues of my life until it finally consumed them? Ah! those two corpses were always before me. Day by day I could see the slow process of decomposition working its sickening changes upon those remains. It is a wonder that I retained my reason through that frightful time. Then I met you, my husband, and thinking my love for you would lessen the horrors of that hideous vision, I permitted myself to marry you; but still did my mind follow those corpses through all the stages that Nature works upon the dead, until I could see no vestige of the flesh which once clothed their white bones. Then was my horror doubled, haunted, as I continually was, by those bleaching skeletons. I could see their grinning countenances all ways before my eyes—aye, and hear the rattling of their luxuriant bones as they remorselessly pursued me everywhere."

"Do you wonder, then, that the soul, forbidden during life to cast off its terrible burden, should return to its abandoned prison, that it might shake itself clear of the load which rested so heavily upon it, even in the world to which it had flown? But, Charles, deal leniently with my brother, that wild, perverse boy, whose passionate temper and quick resentment of an insult resulted in so much misery to his sister."

Then turning to the skeletons, upon whose grim visages still rested that mocking grin, she concluded: "Rest ye in peace, ye that have reached the inevitable end of all mortality."

Then beckoning me to follow, she proceeded to make her way from this gloomy receptacle of death."

How we reached home, through the blinding storm, along the lonesome road, sometimes across a short stretch of bare ground, but oftener plunging waist-deep through a snow-drift which blocked our way, I never knew. But this I know, that when we arrived there the morn was close at hand; and when we were again housed within that cold, dreary room, she stood a moment before me, and gazed at me with that look of deep love which was allowed no more material manifestation in this life; then she walked softly toward her casket, and quietly laid herself down upon its cushions, and I once more saw that apparition of celestial glory appear from within her resting-place, and glide slowly across the room and through the window, which seemed, although I could not perceive it, to open to admit its passage. I rushed to the window, and, pressing my face against the black panes, eagerly, tremblingly watched that glorious resident of another world, shining through the clouds of blinding snow, until it disappeared; then, quivering with unstrung nerves, I went to the casket and gazed upon the passive face of my dead wife. A peaceful expression of satisfied longing rested upon her features, and I knew that her soul was relieved of its burden, and was now assured of perfect and eternal rest.—J. T. in the Cape Ann Advertiser.

Mrs. H. J. Wong's Answer to "Weak Points of Spiritualism."

To the Editor of the Religio-Philosophical Journal:

The world is filled with empirics who in a vain desire to appear learned, rush in to criticize where the truly intelligent and cultured mind would fear to tread, "as fools walk where angels would fear to tread." In a lecture called "Weak Points of Spiritualism," the writer after wandering in a disconnected manner far from the given theme and animadverting against "the innumerable hordes of alleged mediums," the lecturer finally launches into the open sea where his weak points are to be found, and numbers them as slight very weak points. Indeed, against Spiritualism!

Number one is the innumerable hordes of mediums who are indifferent jugglers, judges of human nature, who possess the "coccyus legends," which learned phrase means "an evil habit of speaking," from the Latin word "coccyus," an evil habit, and legends, rage for speaking. How this overwhelming phrase applies to this class of mediums, whom he terms tricksters and bogus mediums, I fail to see.

The third charge is that "men of learning and scientific attainments" have looked into the matter and "found nothing," while others have discovered phenomena they cannot explain! He continues with these strong weak points till he reaches the sixth objection, which is the one I, as the guilty medium, have to deal with. There he says that "talented men of broad education, etc., return and give utterances far below the utterances of these same men while on earth." "A notable illustration of this will be found in a book recently published by a medium," quoting the names of Mills, Greeley, Bishop, Colenso, Thiers, Dickens, Disraeli, Bulwer and others, names appearing in no other book but mine, which is entitled "The Next World Interviewed," and as I am the medium alluded to, and as these distinguished persons named have chosen me as their humble "locomotive," I respond over my own signature to the unwarrantable attack of this astute reasoner who says:

"I have grave doubts regarding the genuineness of these pretended interviews."

Now I wish he would enlighten me as to this meaning of these words. Does he intend to say that I only pretend to have had the interviews? or does he mean that he doubts the genuineness of the pretension? Certainly a pretended affair is not genuine. Probably he wishes the reader to infer that he doubts the identity of the spirit communication. In reply to this I can only say, that is a matter of opinion, as many readers, of wide culture and profound thought, names well

known in literary circles, have informed me that they thought the several papers remarkably characteristic of the writers who have attached their names thereto, and as I myself belong to a literary family, and am a woman of college education, I consider myself a competent judge of literary merit wherever found. I must say that, on re-reading the work to answer his objections, I was particularly struck with the originality of the contents of the volume, and pleased with the glowing diction of the spirit authors.

But it were fruitless to point out the beauties and merits of such a work to one who utters the same "nonsense" and "platitudes" as is daily in the mouth of the merest tyro who disputes Spiritualism, and inveighs against a subject beyond his comprehension. The Journal states that the lecturer is a "Spiritualist, but exceedingly careful and critical in his investigations." We have heard of publishers so critical that they refused the best works of distinguished authors, counting them as trash! "Rejected Addresses" is no new event in the literary history of Literature. Many a great work of art has been turned to the wall because of the ignorance of those who pretended to judge of its worth. Raphael's now immortal cartoons were for years stowed away in a garret as so much rubbish, by those incapable of judging the great master's touch!

It is hardly worth while to occupy valuable space in trying to enlighten one who places the invaluable communications on a par with utterances of a "ward politician."

37 Park Place, Saratoga Springs, July 10, 1887.

Notes of Travel.

To the Editor of the Religio-Philosophical Journal:

The unprecedented heat at this time is suggestive to all heretics, and seems prophetic of the time when the "earth shall melt with fervent heat." It is a good time for spiritualist editors to get acclimated. I think if you can stand this you will go through as safely as did the "Hebrew children," who were made fire-proof for the occasion. But it is decidedly withering to my physical and intellectual aspirations. We had a cool, breezy day at Muskegon, Sunday, and I guess the religion partook of the same quality, by the audiences who did not come out to hear my solution of the "Problem of Life." However, the few who did hear gave me a cordial greeting, and made my stay pleasant.

I enjoyed the hospitality of Mr. C. J. Hamilton, whose amiable companion made the beautiful home a haven of rest to a weary pilgrim, and the atmosphere of unpretentious refinement and cordial welcome is "something sweet to think of in this world of ours." Mr. Hamilton has not been directly interested in Spiritualism more than two or three years, but his mind is ripe for it, and it feeds his better nature, and "stubborn facts" have done something for him that will last. He expresses high appreciation of the RELIGIO-PHILOSOPHICAL JOURNAL, and likes it better and better the more he reads it. The faithful few with whom I pleasantly mingled have left a happy impress with me.

I had the honor of sharing the hospitality, during my last night's stay in the city, of Brother A. B. Wood, late editor of the Social Light. Brother Wood is a recent convert to Spiritualism, being an evolution from materialism, under the wand of Dr. N. B. Wolfe, and the facts that grew up around him, until they crushed the old shell and led him out into the glory. He is not a man to jump at conclusions and accept assumptions without evidence; but rather resists the testimony until facts force him forward. Then he accepts gladly. Such converts are worth the effort it costs to reach them. I judge that his intelligent family share his faith.

There may be some germs sprouting in Muskegon that will bring forth a harvest by and by. I think there are. I enjoyed a pleasant and profitable chat with Brother Nims, who is an admirer of the JOURNAL and its editor. His well stored and active mind gives out its light, and others grow in his shadow. One thinker inspires many with the animation of his genius, and a few hundred men and women lead the thought of the world. The drifting millions fall into the wave and float: I am one of the floaters; but I often find myself floating against the popular currents, and not infrequently have to paddle for dear life to keep my head above the waves. In this city (Grand Rapids) there are some fine mediums, and some strong currents of individuality that do not run all one way! But I presume all will reach the same great ocean of life "in the sweet by and by." Hon. L. V. Moulton is a clear-headed, well-balanced, cultured thinker, and devoted to the good and true in all things. He loves truth, and tries to find and use it, and help all honest seekers to Spiritual light. While he does not directly work in all the spheres, and with all the methods which seem best to others, he does not, I think, seek to antagonize any. Mrs. Moulton is a fine medium and superior woman. Dr. F. Schemmerhorn and wife are rather new in the cause, but faithful and fearless. Dr. Schemmerhorn is a medium of rare power. Although devoting his time to his profession as physician and surgeon, he takes some leisure hours in cultivating his gifts in the quiet home circle. I had the pleasure of attending one last week. The strong and delicate hand touches, independent voice answers to mental questions, and various other phenomena, while all were seeking truth, "without money and without price, were pleasant proofs of the close proximity and active identity of incarnate souls. Mrs. Lindsey, formerly an active church-member, is a good worker and medium for a variety of phases, and I am told, gives many good tests. Mrs. Graves, the veteran lecturer and medium, is always among the faithful wherever there is opportunity to do good. She is broad in her views of human nature, and never, I think, falls into the rule of envy, jealousy and evil gossip, that so often mar the otherwise beautiful character of good mediums. Mrs. Dr. Marvin is a healer, and accomplishes far more with her hands, spiritually magnetized, for the relief and cure of the sick, than I have ever known by any class of the so-called Christian Scientists. She cures where medicine fails. Mrs. Finch is an excellent medium and a noble woman, and has given many remarkable tests, some of which I hope to get for the readers of the JOURNAL. I speak the 17th and 24th at Starz's, Mich., and intend to start for Fredonia the 25th of July.

Grand Rapids, Mich., July 13th.

LYMAN C. HOWE.

Little by little fortunes are accumulated; little by little knowledge is gained; little by little character is achieved.

We complain that our life is short, and yet we throw away much of it, and are weary of many of its parts.

The secret of success is constancy to purpose.

For the Religio-Philosophical Journal.

SOLAR BIOLOGY.
The Age of Cranks; They Spring up all Over the Continent, But Boston Ahead.

BY W. H. CHANEY.

Whenever new thought is developed regarding any particular scientific theory, it is remarkable that it starts among the exoteric. The esoteric flatter themselves that they know it all and smile pityingly upon the ignorant masses who strive to develop new thought. When I was a boy, Allopathic physicians gave calomel for almost every ailment, bled and blistered the patient for fever, and then denied cold water; but now these barbarous practices are nearly obsolete. Why? Did the doctors reform their practice? By no means. The ignorant masses rebelled against these outrages, and not until driven to the last ditch would the doctors yield. So too, Christianity taught that there was a lake that burned with fire and brimstone where the wicked would forever howl, shriek, curse and blaspheme, all for the glory of God; but the clergy who preach this now are almost as scarce as doctors who bleed, blister and deny cold water in fever. Whence this change? Did the reform begin with the hell-believing clergy? Not much! It had its dawn with the first gentle rap at Hydeville. The very first, and to me all-important, question I asked the first medium I ever saw was, "Is endless damnation true?" and in answer thereto came a single rap so loud that it startled me. For this heresy Christians repudiated the beautiful philosophy of spirit communion. They ridiculed all who accepted it, denouncing them as insane and idiotic. But the Spirit-world has trained its guns for a long siege, and after battering away for nearly forty years, the old ship Endless Damnation has lost her sails, had her spars and rudder shot away and is now a helpless wreck that she can scarcely whisper when she sees an ignorant Spiritualist. Satan has been banished, hell upset and brimstone dematerialized, while the long-haired men and short-haired women, as they call us by way of Christian ridicule, are steadily marching on to victory. And so it has been with reforms in all directions. In my opinion the Spirit-world has started them, not among insiders, the smart Alices who know it all, but among outsiders, who are uneducated.

The wheat is mixed with chaff, corn has its husks, the rose its thorn, and so on in all things. Men die cranks, and until they can develop out of the cranky condition they seek for mortal cranks that they may continue the work begun in earth-life. For many years I was intimately acquainted with Minnie Myrtle, the deserted wife of "Joaquin" Miller. She had a very fine quality of brain and a superior, poetical intellect. For years her father had tried to invent perpetual motion, and died strong in the belief that it was possible. Minnie showed no signs of trying to imitate her father until after she was thirty, when her sensitive nature yielded to the cruelty of an unfeeling husband and reason tottered on its throne. She was a born medium, as well as her beautiful daughter, Maud. Some of the most interesting and philosophical manifestations I ever witnessed came from a circle where Minnie and Maud were the mediums. Minnie broke down, mentally, by slow degrees. Her death would not have been so sad to her friends as this slow yielding of her bright intellect; yet through all her sorrow and despair she never complained, but like Shakespeare's personification of Patience, "she smiled at grief." At last the bright intellects of the past could no longer control her, and then the spirit of her father obsessed her. For years she toiled at his unfinished work. She often told me, when I had drawn her mind entirely away from perpetual motion, that she had begged and implored of her father to release her, but he continually assured her that she was on the point of succeeding and in a few weeks more perpetual motion would be a recognized fact among materialists. And thus she died as died her father. Maud, a weird child, and if crushed by harshness, as was her angel mother, it is only a question of time when some cranky spirit will control her also.

The present is an age of cranks, resulting from the gropings of the soul in mental darkness, seeking for something higher. A cranky spirit witnesses the zeal of a Newton or Kepler impressing upon the brain of a mortal the sublime truths of astronomy and astrology, for both men devoted their earth-lives to these sciences, and as the little boy plays preacher or teacher to those whom he can influence, so the cranky spirit finds mortals on whom he can impress his imaginings, convincing them that they are true science. Thus Grunmer won notoriety with his predictions about the great perihelion which would send plague and pestilence in 1881. Thus Wiggins predicted terrific tornadoes that raged only in his mad imagination. I exposed the fallacies of both these men before the time set for the fulfillment of their predictions, in the papers of Portland, Oregon. Then comes Philbrook, transplanted from New York to Chicago. He tells us that tornadoes are caused solely by the escaping of electricity from the earth, through the straw stubble after harvest. But I noticed more than a dozen cyclones last winter, after the stubble had been ploughed up and under; besides, the root of the straw, instead of being hollow, leaving a tunnel for the electricity, is closed up solid, more than twice as thick as the sides of the straw tube. Query? Could not the electricity come up through the loose earth easier than it could squirm and wriggle through that straw stubble to be shot out like a Sepoy from an English Christian mortar? Then, as a specimen of his vivid imagination, Philbrook tells us that the blackberry vine grew into a blacksnake. Finally, by searching he has found out God, namely, electricity! I mean no irreverence, but I think I should smile to see Philbrook's God wriggling himself into the straw stubble, and then popping out and raising a cyclone. How sublime this would be compared with "Pop goes the weasel!"

But the last and mightiest of all cranks is Hiram E. Butler, and of course a product of the Hub of the Universe. Some of the most sensible and intelligent men and women on our planet, live in Boston; and as the rose has its thorns, so Boston has its cranks. The last specimen, like Saul, towered head and shoulders above all others. He has written a book entitled "Solar Biology," being a rehash of the errors and superstitions of astrology, long since repudiated by the wisest astrologers, cemented together by the wildest imaginings, with a sprinkling of truth, fully ninety-nine per cent. being error. He attempts to give the places of the planets, evidently mixing the heliocentric with the geocentric longitudes in such a manner that only a professional astronomer can distinguish which is meant, and to cap the climax, makes blunders with both. He gives the earth's zodiac independent of the zodiac agreed to by all astronomers, placing Aries in the earth's zodiac

where Libra is in the true zodiac and then gives, or tries to give, the geocentric longitude of the moon and heliocentric longitude of the planets, both being full of errors. Having spoken of the two zodiacs which he styles the sun's zodiac and earth's zodiac, on page 42 he adds: "The common almanac has this zodiac [which one?] laid out accurately, etc.," explaining the difference of 30 degrees between the signs and constellations, but in a way that only a professor of astronomy can understand. As "this" refers to the nearer noun for its antecedent, which is "earth's zodiac," then we must understand that the almanacs give the earth's zodiac.

On page 35, he says "the earth enters Aries on the 21st of March, whereas the 'common almanac,' as well as the nautical, shows that the sun then enters Aries and the earth must enter Libra at that time." Then on another page he declares that Aries begins March 21, but does not designate which zodiac he means, although the astronomer knows that it is the true zodiac. Here is a flat contradiction, and, to the amateur, must lead to hopeless confusion. He starts upon the theory of substituting Libra for Aries, gets lost in his imaginings, and finally founds his hypothesis (it is not a theory, much less science) upon the zodiac known to all astronomers. Nevertheless he wanders again in giving the longitudes of the planets, for he places Saturn in Capricornus at this time, when all astronomers agree that he is in the sign Cancer, 180° distant, or the constellation Gemini. And so he goes on with Uranus, Jupiter and Mars, for June 15, 1887, all 180° out of place. Venus is in Leo, but he gives her in Aries, 120° out of place. Mercury is in Cancer, June 17, but he gives it in Aries—an error of 90°, while he gives the moon correctly, and does not give the sun at all! He pretends to found his alleged science on the "fluid" of the sun, calls it "Solar Biology," after the sun, and yet in his table of 80 years, 160 pages, he does not even once give the sun's longitude. This is playing Hamlet with Hamlet left out. Even if his alleged science was in any way true, which I deny, both his rules and table for delineating a person are utterly valueless. On June 4th, 1887, not even one planet is given its right place. But as every quack medicine has hundreds of certificates extolling its virtues, no doubt he can find hundreds to certify to the truth of his hypotheses, as a sailor can prove that there is a "Flying Dutchman," and the Catholic that there is a "Wandering Jew." But all scientists will consign it to the mythical realm of a vanished satan and up-stuff hell.

In conclusion: This book is issued from the press in the very finest style, with wood-cuts almost equal to steel engravings. A cut of the author represents him as a perfect Apollo in beauty, overflowing with intellect and spirituality. The price of the book is \$5, and whoever buys it will be one of those not named in the list of the wise, for he will be "a fool and his money soon parted." I bought the book, and as St. Paul was "the chief of sinners," so am I among the Solar Biology innocents, one of the early and chief victims. How I wish I had my money back! New Orleans, La.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The eleventh annual camp meeting of the Onset Bay Grove Association was duly opened on Sunday, July 10th, President Wm. D. Crockett presiding. During the past week every train has brought large accessions to the grove until we are numbered by thousands here at this seaside home. During Saturday night we were visited with a dredging rain, and Sunday morning opened with a sky overcast and threatening a wet and uncomfortable day, which most have deterred many from coming to Onset. The morning service was held in the Temple. Our Middleboro Band, Carter, leader, was present and discoursed some of its finest music while the audience was assembling. The hour of 10:30 A. M., having arrived, the President called the meeting to order, and in his usual and easy style, bade all welcome to Onset for the camping season of 1887, and formally opened the exercises by calling upon the audience to join with Mr. C. W. Sullivan in a hymn of praise, which was responded to in good earnest.

After singing, the President introduced Mrs. M. S. Wood as the speaker of the morning. Mrs. Wood stepped forward and said: "Mr. President and ladies and gentlemen, as I have been assigned the honorable position of delivering the lecture of welcome to this the eleventh annual camp meeting at Onset Bay, I beg of you to let me do so in my own honest, simple way." She proceeded to pour on the oil of consolation. I think that word will do better than any of the many that might be termed somewhat of a vulgar nature. Yes, pour on the oil of consolation. She talked individually to each of the dozen or more of the representative Spiritualists that were seated upon the platform, also selecting a few persons from the large audience present. The lecture was one of Mrs. Wood's real flow of soul, and I trust it met with a response that will cheer her on in the cause she so much loves. At the close of the lecture, Mr. Edgar W. Emerson, of Manchester, N. H., gave an exercise in his mediumship that was decidedly satisfactory, reporting many of the loved ones gone before.

AFTERNOON SERVICES.

At two P. M. the sky had become cloudless and the meeting was called to order at the grand stand. After an hour's concert by the Middleboro Band, the audience was again requested to join with C. W. Sullivan, in a song of praise, after which the President introduced Mr. Walter Howell, of England, as the speaker of the hour. Mr. Howell announced his subject to be "Death in the Light of Modern Spiritualism," and for an hour and a half he proceeded to define the theological, materialistic and spiritual definitions and theories of life and death. It was one of Mr. Howell's finest efforts, and was given the undivided attention of a large and appreciative audience. At the close of Mr. Howell's lecture, Mr. Emerson again gave an exercise in mediumship, with perfect success. I think every name was fully recognized.

Among the arrivals the past week were twelve from Nashville, Tenn.: Mr. and Mrs. John Lundson, Mr. and Mrs. Jesse French and three children, John, Horace and Jesse Gee, Mr. and Mrs. Henry Gannett and three children: Henry, Clarence and Fred. Mr. and Mrs. W. B. Tice, New York; Mrs. Lita Bartley Styles, Killbuck, Ct. Mrs. L. P. Danforth, Philadelphia, Pa., Mr. and Mrs. A. B. Saunders and two children, Minneapolis, Minn. W. W. CURRIER.

Onset, Mass., July 11.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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ANSWERS TO QUESTIONS.

By One of the Controls of Mrs. R. S. Little.

[Reported for the Religio-Philosophical Journal.]

We have a number of questions given us this morning, yet all in one direction—all questions in regard to spiritual conditions or conditions of spirits. First:

"Does the distinction of color in the human family exist in the Spirit-world? or is color of an earthly nature, so that all nationalities become alike in color there? Is color a matter of spirit?"

Before I go very far with this, I would say that we find different explanations upon this point from different spirits; but as for me I cannot separate spirit from matter. What is material to you is infused or infiltrated with what I call spirit material, and it is impossible to make an entire separation. Thus, when a spirit or intelligent being leaves the body, it bears with it to the Spirit-world the spiritual part of all the elements and substances of which it was composed; so, while it is true that the coloring matter which appears upon the surface of man is material, yet the spiritual counterpart, or the material which permeates and infiltrates this, is just as distinct in the Spirit-world, according to its properties, as it is upon the earthly plane. This gradually changes, passing through its various stages in the various spheres or localities of spirit-life.

I want you to remember that originally the color and external peculiarities of nations and tribes of men were due to the conditions existing in that portion of earth evolving or giving birth to them; this is an underlying cause, positive in its effects upon both matter and spirit. In the great law of evolution or growth we have come up through various changes of nature, governed by her laws, and we have brought these same elements and substances with us. There is within that a subtle property that we call soul, some call God; it is that, the soul part of our human nature, which is alike everywhere; but the external always is and always will be governed by the conditions in which the internal or interior is placed. In that part of your earth which develops one class or one color of mankind, there are properties, both spiritual and material, chemical properties and subtle forces, that cause or project that peculiar development of humanity, just as they cause or project the tropical plants that belong to the same region. If I should say that death changed all this immediately, it would be as reasonable for me to say that death destroyed all the personality of individuals. It does not. Our distinct individualism extends entirely through our being.

Our external coloring is the result of the conditions enveloping us; of the elements or properties from which we gather our substance, and we do not live entirely independent of these upon the spiritual plane. In the food we eat and the air we breathe, and in everything around us is the supply which answers the demands of the body builder, the soul; and a builder upon any plane of existence must use the material that surrounds him. See the man whose home is beyond the boundaries of civilization, how he cuts down the huge old trees and builds his house of logs until the years bring him some of the inventions of man. Then he converts his logs into boards and makes his house of them. If there is no timber there, he goes to work with his hands and his claws, and constructs his habitation. Go into any place where man has builded, and you will find he has used the material which belongs to that place, and which is native to it. So with the build-

ing of the temple in which the soul resides. The materials must be gathered from the elements around us, in whatever condition or sphere we may be placed. You know there are chemical properties existing, which, if introduced into the body in any part, will, in passing through the blood, change the color of skin. We find that chemical properties have done this work for man. The aura, which is sent forth from plant, shrub and tree, from everything that surrounds him, he takes up in infinitesimal particles, and it becomes a part of himself. Hence the soul property of man, which is the builder of the temple in which the soul must live, must work subject to circumstances and conditions.

An entire and radical change in man's physical appearance would gradually be affected by an entire and radical change in all his surroundings. This would be the work of centuries; but were human life long enough you would see it accomplished. Do you say that this makes color belong entirely to the earth plane? Then we answer that whatever attributes man possesses upon the earth plane are his when he first enters into what is called spirit-life. Then come gradual changes, as there would upon earth, under proper conditions. Into that sphere in the Spirit-world to which he belongs by wisdom, growth and general development, he enters. There will he gradually leave behind him those marks which belong to his earthly existence. There is a condition, a height to which souls attain when freed from the conditions which appertain to what you call matter; the pure spirit goes onward and upward rejoicing in love and wisdom forever. This is accomplished in a greater or less length of time, depending entirely upon the progressive spirit of the individual, some progressing much more rapidly than others. Some remain almost entirely upon the earth sphere, amid earthly conditions, and consequently repeatedly extract from these elements and conditions the building material of which they are constructed. Until a spirit by desire for growth has progressed out of conditions that appertain to his earthly existence, there will remain that attachment for them which will identify the man with his past conditions until these are outgrown, until he lives on a purely spiritual plane.

As I said in the beginning, there is such a close relationship existing between spirit and matter, they are so intermingled, one so dependent on the other, it is impossible for me to separate them. I see them in one continuous round of change, one depending upon the other and assuming higher and more beautiful forms as the soul rises to higher planes, and finds its life in a purer atmosphere.

Another inquiry:—"When an insane person enters into spirit-life, does he immediately recover his lost faculties?"

In answer to this I would say that to my mind insanity is simply a derangement of the physical machinery or instrument through which the indwelling spirit must express itself, and oftentimes this derangement is so great that the spirit striving to express itself can do so only in broken sentences and imperfect utterances. That this disease of the body may have its primary source in the abnormal mental conditions, I will not deny.

I wish it were possible for me to make man understand himself in the full deep sense in which, sometime, sooner or later, he will. Then seeing life as it is, in its full and deep reality, he would know that "whatever is, is right." Then no man should fret and worry because all the wheels of his physical mechanism grate harshly upon each other, running at such a rate of speed, that as a machine would say, "a burning box" is the result; then he knows that all the experiences that have come to him, painful though they may be, are guides to lead him up to higher levels, teachers to bring him such lessons as will enable him to grow in wisdom and knowledge, in love and truth.

If man needs a knowledge of these truths to enable him to live his life bravely and well, how much more does woman! And she needs it not alone for the great trials of life, but for the little harrowing, narrowing trials that beset her path continually. If she could only make up her mind not to fret over them, not to repine at the disappointments of life or grieve hopelessly over its lost loves, but rising in the dignity of her womanhood, live a life approved by that higher judgment which rests upon the throne of her being, then would these trials, which have been her masters, become her servants, helping her to unfold in a glorious womanhood. Then we should not see her with her hair bleaching, and her face becoming seamed with the wrinkles of care, even in the early years of her life. But woman is woman, and life is life, and she has not yet grown to that condition where she may read life's mysteries clearly, as she will do by and by.

Until men and women shall have learned wisdom, they will go on fretting—feeding the fires that consume their life forces, that burn up the oil that would enable the machinery of life, by smooth, harmonious action, to produce harmonious results. Then, at last, as the outgrowth of this jarring discordant action, comes the babbling, chattering talk of the insane man. Then the picture is like this to me. It is as though the wires of that piano had been wrenched by rough, rude hands until every note was out of tune. Then the musician, skillful though he may be, with music in his soul and music in his hand, will try in vain to express it through the poor, shattered instrument. It responds to his solicitations only in inhar-

monious sounds, walls and discords. Thus with the soul's instrument, the body; overstrained, overwrought, out of tune, the delicate nervous system can no longer respond in the harmonious music of intellect and love.

Now you ask me of the spirit: Passing out of the body it is many times like a lost child, amazed and bewildered at the new things which open upon its vision and unable to comprehend their meaning. There is a long blank—a dark wilderness between them and what they first recall. I can only illustrate that by an experience which, perhaps, some of you have had. There is one who has been for many years, it may be, in the dark prison house of insanity, as it is called. Death comes and with gentle touch unlocks the prison doors and calls the spirit forth. Just before it departs it looks up in your face and whispers words of love. It says: "It has been dark, but I am going out into the light!" And it does go out into the light, ministered unto by loving hands.

Sometimes on awakening into soul-life spirits first behold the gentle face of the loving guardians who have walked with them through all the dark places—who have wandered up and down by their sides until at last the dark pathway leads up to the light. Thanks be to God, that from such depths of misery, from such depths of woe unutterable, the freed spirit may enter into peace, and, receiving its baptism of love and light, forever walk therein.

You receive messages sometimes from those who have passed away, in which you are told that they are weak, not able to communicate with you as they would. This is their entanglement again in the meshes of material things. Let us not selfishly call them back too often, until they shall have rested and refreshed themselves in the light of the spirit, and have gained that strength which will enable them to endure or overcome the conditions which find us upon the material plane.

You ask, "What are angels and archangels? Are they different creations, or simply names that have been applied to different degrees of attainment in spirit life?"

These names are used in reference to the degree of growth or development, or to the sphere to which certain individuals may belong, or to which they have attained. There are many other names reaching far beyond these, which are given, but they are not essential. They belong to those who have passed far on—have gone high—but who are not, as the old traditions say, especially created beings.

The other questions which I will answer—all of a spiritual nature—may be summed up in these three points: The phenomena, the philosophy, and the spirituality of Spiritualism. It is generally the phenomena of Spiritualism that first attract attention, and many persons after once learning something of this, go on forever after, constantly seeking for new phases of physical manifestation, and never get beyond them. Some are philosophizing on this or that phase of mediumship, studying the laws that govern it, satisfied that an intellectual comprehension of the truths of Spiritualism is "growth and development," whether it broaden their lives and purify their souls or not. Still others, accepting the phenomena and understanding the philosophy, will not rest satisfied until the sublime truths they teach have permeated their souls, and become principles of thought and action, making life harmonious and beautiful.

"Can the first or second course be profitable without the third?"

This is a statement of the condition of mind of those who are acted upon by spiritual teaching to-day. As we said, in speaking of race and color, man is what he can be under surrounding conditions. We cannot say to him, "You must do this, that, or the other." If there are three distinct classes of minds, then there will continue to be until each of these have had their experiences and until they are satisfied, and by growth naturally pass from one phase to the other. True, I might say to the seekers of phenomena, you ought to add to this knowledge which comes to you through the phenomenal, that which is in reality still better—the philosophical understanding of all this, and then its application to your life. The Spiritualist is not completely one until he shall have taken the lessons of life, and, as a philosopher, applies them to his own life, and so lives spiritually.

One may come bounding to you this morning exclaiming, enthusiastically, "I am a Spiritualist—a believer in Spiritualism."

"What! you? I thought you were strong in your prejudices against it when I was conversing with you a week ago?"

"Oh, yes; but I have received a most wonderful demonstration of spirit power since then. My mother has come to me and given me a wonderful test, and now I am a Spiritualist."

We feel a little sorry for Spiritualism until experience shall have ripened the Spiritualist. To be a Spiritualist does not mean simply to witness its phenomena, to receive its manifestations, and to say, "I believe." Spiritualism is, in reality, a practical religion, which one must live understandingly, entering into it with heart and soul, applying its principles to his daily life in order that he may progress as a spiritual being, that he may understand life, that he may appropriate the truths taught him by the returning angels. Until he can do this he must continue to take lessons in the school of experience. I always rejoice to see a soul stepping forward into the light, even though its progress is slow. Looking at life in the

clear light of eternity, I can afford to wait.

An appreciation of the phenomena of Spiritualism may be for some the first step forward. Then, there must come an understanding of the wonderful network of life, of the laws that govern it, both on the spiritual and material planes. In this wonderful philosophy of Spiritualism there is a marvelous power which is felt all over the earth; it grasps all mankind, touching all, whether they are conscious of it or not, with its subtle power. Literally speaking, it covers the whole earth.

Sensitive men and women everywhere are unconsciously responding to this wonderful wave of spirit-power that has come to earth in this nineteenth century. Literature is proclaiming its truth. From pulpits and platforms its new gospel is preached.

It is true, there is as yet little organization in its ranks, but its temples are in the homes of the people, its altars in the hearts of the millions who have accepted its truth.

There are as many roads that lead towards wisdom as there are different kinds of men and women to walk therein. Each one must be allowed to pursue the road upon which he is able to travel, to come into the light of truth only as he is able to bear it, to appropriate it. You meet a man this morning who is enthusiastic over the phenomena; he is never satisfied without it. You ask him a question as to philosophy. "Oh, as to that," he replies, "I have scarcely given it a thought." Another individual never goes to a séance where they give physical manifestations; he does not require it. He says, "To me a knowledge of Spiritualism came naturally; it was as native to me as the air I breathed; I was born a Spiritualist; I could not be anything else." This man is not seeking phenomena, but being in a condition to understand its philosophy, the phenomenal has its use even for him. All cannot be nourished alike. Some drink at the fountain kneeling down; some take the cup from the hands of ministering friends—spirits—whether clothed in the robes of mortality or immortality.

Man must go out from where he is. He must see things from his own standpoint, not from that of another. Now some men are almost entirely materialistic in their make-up. It does no good to talk to them about any of the phases of Spiritualism. Even great men like Ingersoll will refuse to seek knowledge in these directions. If you could induce them to go with you to one of these séances, where so much is given which to you seems marvelous and convincing, they would see nothing to convince them of the truth of what you so firmly believe.

Two men radically different physically, mentally and morally, go into a séance-room together; both come out satisfied and convinced; the one that he has just witnessed a most wonderful display of spirit-power; the other that he has beheld the most flagrant fraud it was ever his fortune to see. Each of these men saw the same thing so differently, because each looked at it from his own plane. You may ask me, "Is not this true of other manifestations? Are they not more convincing, more potent in their power for good upon some minds than others?" I answer, it is true everywhere. Some of you here to-day will go out and say, in reference to these questions that have been given, "They were answered reasonably and philosophically." Some of you will go away and say, "Those answers were the merest trash, without reason or solid foundation." So we find that some are fed here, while others go away hungry, unsatisfied, because they are not in condition to receive the teachings as given from this point. So in the séance-room. It is useless to repeat experiences to those who are not ready to receive the light.

One thing more,—it is this: I would advise every investigator upon this phenomenal plane to go to work with judgment, calm and cool, and look upon these manifestations as a reasoner. Let him not look at them through the glamour of hope or desire, but survey them carefully, determined to see them as they are. This is indispensable on the part of those who are investigating—who are going to decide upon the merits of these things.

We want even the most enthusiastic of Spiritualists to look upon things understandingly. Let them be able to hear the ring of the pure metal in the clear silver dollar. That we have that among us which falls with the heavy thud of the counterfeit is not marvelous. It is not strange, I say, because we are in a transition period which makes it possible. The work is in its infancy; but the time is coming when Spiritualism, pure and undefiled, no longer surrounded with uncertainties, but established upon a rock, will shine forth triumphant in the light. It is going to grow until it shall have overcome all obstacles. By and by, as a science, it will be established in the minds of scientific men, and received as such upon our earth-plane by those who study the subtle elements and forces of the universe. Now they stand with only the word "force" upon their lips. They have nothing better to give us. The Spiritualist says, "Yes, it is force, spirit force," and the Scientist answers, "I do not know." He only knows that there is a power lying beyond him which he does not understand, which is a part of this material kingdom, and which enters into its composition, which is, in reality, its controlling power. Only through the light of Spiritualism can he solve the problems that perplex him, and that light is dawning upon him.

"What is genius? Does it originate within the brain of the individual, or is it a form of mediumship?"

Both. I believe that all who have given manifestations of great genius upon earth

have been overshadowed by strong spiritual influences before birth. It seems strange sometimes that we should declare that so much is dependent upon spirit-power, but, as I said in the beginning, I cannot separate spirit from matter. I cannot separate man embodied from man disembodied. A child who is born with a refined, highly developed organization—who is given this as his heritage—is better fitted to reflect the higher thought, let it come in whatever form it may. It may be a thought evolved by his own brain, and the outgrowth of his own individual power—it may be a radiation from the light "beyond," shining through a human brain strong enough and fine enough to reflect it. Some of the greatest minds, the greatest thinkers of earth, have said: "There are two classes of thought that come to me: one of them I must dig for and work out by myself; the other comes in the secret hours of the night, when the earth is still and my own spirit has relaxed its influence over the body. Whence comes that, if not from some intelligence higher than my own, thus recognizing the inspiration which is so large a part of what we call genius?"

Apparition of Sylvan Marchal.

From La Lumière.

(Translated for the Religio-Philosophical Journal.)

The following remarkable account of an apparition is a fact attested to by Eliphas Levi, in the book entitled *La Science des Esprits*:

"Sylvan Marchal saw the hour of his last, long sleep approaching. His wife and a friend, whose name was Madame Dufour, were watching with him; the death-agony had commenced. All at once the dying man, as if calling to mind something, made a great effort to speak. The ladies bent over him, and he, with a voice so feeble as scarcely to be heard, gave utterance to these words: *Il y a quinze (there are fifteen), and his voice was hushed. He tried to repeat, and murmured yet again: quinze (fifteen); but it was impossible to understand the rest. His lips moved once more a little, and then, drawing a deep sigh, he died.*

"On the following night Madame Dufour, who had just gone to bed, had not yet extinguished her lamp when she heard her door open gently. She raised her hand to shade her eyes from the light, and looked up, and there in the middle of the room stood Sylvan Marchal, dressed as when he was living, and neither more sad nor more gay.

"Dear Madame," said he to her, "I come to tell you what I could not finish yesterday: There are fifteen hundred francs in gold concealed in a secret drawer of my bureau; see that this sum falls not into other hands than those of my wife."

"Madame Dufour, more astonished than frightened at this peaceable apparition, spoke to him and said:

"Well, my dear friend, I suppose you now believe in the immortality of the soul?"

"Sylvan Marchal smiled sadly, shook his head gently, and replied by repeating for the last time his own dictum:

*Dormons jusqu'au beau temps
Nous dormirons longtemps.
(We are sleeping till the day
That our sleep shall be for aye.)*

"He then disappeared, and Madame Dufour now became afraid, which only proves that she was thoroughly awake. She sprang out of bed to go to the room of Mrs. Marchal, her friend, but met her, pale and frightened, running to her (Madame Dufour's) room. 'I have just seen Mr. Marchal,' exclaimed both women in the same breath.' And each related the details, nearly identical, of the vision that each one had just had."

"The fifteen hundred francs in gold were found in a secret drawer of the bureau."

"We have this account from a mutual female friend of the two ladies, whom she often heard relate it."

"Be it as it may, as to the phantom of Sylvan Marchal, his posthumous incredulity reminds us of one of Swedenborg's very singular ideas: 'Faith,' said he, 'being a grace that must be merited, God never imputes it upon any one, even after death. Thus, it is not rare to find in the world of spirits unbelievers who deny more than ever what they always denied, and who discredit the evidence of immortality in the supposition that they are not dead, but merely affected by some mental attack that has disordered the seat of their sensations. They live along as they lived upon the earth, complaining of no longer seeing what they used to see, of no more hearing what they used to hear, of no more tasting what they used to taste, of no longer owning what they once possessed; and thus they pass a false existence, protesting against the life that is real, and in their troubles continually beguiled by the hope of death.'"

We prefer this truthful opinion, verified by a multitude of facts, to the very risky explanations of Eliphas Levi, not wishing, to confess, as we have before said, the falsity of his theories. One would think himself reading Briere de Boissieu, Calmeil and other scientists, to read him. The grave fact of the fact that follows the apparition does not move him. He speaks of impressions on the mind before dreaming, but he forgets that neither of the ladies had been asleep; he founders at length in a labyrinth of reasonings, each more farfetched than the last, and, admitting of no discussion, so much as they beyond the bounds of all reason."

LETTER FROM AUSTRALIA.

The Human Conscience and Resignation to the Supposed Will of God.

To the Editor of the Religio-Philosophical Journal:

I believe it is a settled axiom among all civilized peoples, that the human conscience is man's highest guide; and when he violates his conscience or his monitor within, he becomes a sinner, a violator of the moral law, and not till then, so long as he is true to the witness within, he stands guiltless before his God. So far I think we are justified in taking it for granted that all intelligent thinking men agree. The conscience in itself is nothing but an empty principle,—its character wholly depends upon the kind of information it receives from the outer world through the senses. The principle is innate, but its character in the constitution of individual man depends upon circumstances. The Mohammedan is taught that Mahomet is the true prophet of God, and makes His precepts the criterion of truth. The Christian is taught that Jesus of Nazareth was the Son of God, and the only Savior of sinful man, and makes His precepts the criterion of truth. So long as they are true to this monitor within, it may be said of them, "Blessed are the pure in heart," although it impels them, as it has often done, to spill each other's blood. The heart educated to the neglect of the head, has been the cause of untold misery. It has filled the world with honest cruelty, and honest cruelty is the most cruel. While the traitor to his own conscience seeks to hide his guilt, honest cruelty boldly justifies itself before high heaven. It has made men happy in doing their neighbors wrong. It has filled the world with the most absurd notions concerning vice and virtue. It has established no settled criterion of truth. Every sect has established one of its own. Such vast interests depend upon the education of man's intellectual and reasoning powers that it becomes of vital importance that it be grounded in wisdom and in truth to enable it to steady and control the heart. From the dawn of history up to the present time this witness within has been the child of ignorance, yet it has managed to control the affairs of men. But as knowledge increases, the witness within decreases. The witness without seeks for knowledge and happiness through reason. The witness within seeks for knowledge and happiness through prayer. Men ask with their breath for what they should labor with their hands. They pray for health, when the only way to secure health is to obey the laws of health, and to obey the laws of health we must first understand them.

This doctrine of the infallibility of conscience is the mother of superstition and belongs to the age of faith and prayer, from which we are just now beginning to emerge. People talk about human nature being the same through all the ages, as though the life of the human race were drawing to a close, and they could write its full biography. In the broader sense and higher view humanity is in its infancy, shedding its baby teeth and preparing to masticate stronger food. Just beginning to stand and to go alone, and Christianity I conceive to be the culmination of the age of infancy, the age of faith and prayer; the age in which the world was governed on the belief that God made and governed the physical world by miracles and without regard to natural law, and the moral world by breathing His will directly into the human heart. The senses were really made for nothing, but were from the first usurped by Satan and his batteries turned against the throne of God. This is a condensed but fair summary of the ideas upon which society has struggled for existence in the past. There is not a particle of proof, such as is required in all of the transactions of human life, to substantiate these alleged fundamental truths; yet, kingdoms, dynasties and empires have been founded upon them, and as might have been expected, have one after another crumbled and fallen into dust. This witness within has ever sought to make people contented in their ignorance.

Resignation to the will of God is the alpha and omega of the preacher's theme. It is almost impossible to captivate this inward tyrant, for it takes possession of incipient thought and strangles reason in the bud. It creates epidemics of the public mind, and threatens the very life of communities. It seized and took possession of the Protestant church and consigned fifty thousand witches to dungeons and the flames. It makes it the duty of the oppressed in its turn to become the oppressor. History is full of the terrible results of listening to this inward monitor and instructor. The Catholic church between 1483 and 1517 burned over 13,000 heretics alive, and later on the cruel persecutions drove every Protestant out of Spain. The Roman popes and cardinals believed themselves to be the appointed of God. In their cruelties their prayers were ever ascending to God for His approval, and from their monitors within they heard the approving accents; "Well done, thou good and faithful servant." These were the darkest days of the age of faith and prayer, and the domination of the witness within, and if we read the book of fate aright, it can never happen again. It was the death rattle of the worn out age of faith and prayer. Its last desperate struggle for supremacy. They had for two or three centuries felt a tremor, a deep rumbling ominous of evil. Columbus had found a new world, which was not even alluded to in the Bible. Copernicus had whispered his theory of astronomy, which de-throned the God of Moses, and when Galileo invented the telescope, and brought the stars to his door, and spanned them with a caliper, and measured their distances with a tape line, the fires of persecution commenced in good earnest. Jehovah was insulted, His word was trampled under foot, and the church, the established Kingdom of God on earth, must come to the rescue. The word of God must be vindicated at all hazards. As the heathens of old were exterminated without mercy by the Israelites, led by Jehovah, so they as their descendants must exterminate the heretics, the heathens of their day. Their individual and collective prayer ascended from the holy of holies, continually imploring help to carry on the bloody work. With the approving witness of the Holy Spirit it within, the slaughter went on. But through all the tumult and carnage the liberated witness without was busily engaged in the new field of thought. The stars were being counted and put in order. People began to see that the Book of Nature was the Book of God; and that their senses were exactly adapted to its reading.

As this time the world of thought was just where it was fifteen hundred years before. The witness within made progress impossible; but now the mind of man had burst its prison bonds. The seed of liberty had sprouted, and the young shoot at once began to grow and bear fruit. Watt discovered the power of steam. Fulton utilized it, and it carries now on its shoulders the commerce of the world. Frank-

lin discovered electricity. Morse, Field and Edison utilized it, and now it has become the vehicle of instantaneous thought to the uttermost corners of the earth, and the errand boy in all our cities literally ministering to the brotherhood of man. This wonderful waking up of slumbering thought and liberation of the pent up powers of nature were the precursor of a new age, the dawn of a new salvation for the human race. The true reformer of to-day is the man who seeks to purify the fountain of thought. The turmoils, carnage and cruelties that have marked the progress of man thus far have been caused by an erroneous idea concerning God and nature. A stream always partakes of the character of the fountain from which it flows. Filter it as you may, the insidious germs still remain to stamp its character upon all the broad plains below. You may modify the poison with salts, sodas and spirit, but the stream cannot be purified so long as the fountain is foul. So with human society. We may increase our benevolent societies as we will, drop our coppers into the poor box, subscribe to the widow's home, give all our old clothes to the orphan asylum, assist the prisoner's aid society, and ever have an open hand for missionary societies and churches, still the stream of woe and suffering, like the horse leech, cries, "Give, give."

Thus, I say, it is to the fountain of thought that the reformer of to-day should direct his labors. If the fountain of thought be purified, the problems of government will be solved. The individual human mind is nothing but the sum of its thoughts, its ideas; and the mind of society is nothing but the sum of individual minds that compose it. We want gradually to free the human mind from the old Hebrew idea of God, by which a large portion of the human race seem spell-bound, and which their spiritual leaders are determined to retain.

Men, from prudential reasons, cling to old forms in practice longer after they have outgrown them in belief. I know the popular rejoinder to the above is that men will not do as well as they know; that they are prone to evil, and knowledge only aggravates the case and gives them greater power to pursue their evil ways. No doubt, men are prone to evil. They are also prone to good. If the good did not predominate, the human race would degenerate and become extinct.

Man is a complex being, and is possessed of a brute nature, as well as one human and divine. The common belief that human nature is the same through all the ages is a fallacy. It is accepted without proof, or rather against proof. Human nature is capable of great change. This is one of the characteristics that distinguishes it from the brute. The most advanced races have very little resemblance to the primitive man. It is the nature of primitive man to eat the flesh of his fellow-man. There have been tribes, and I believe they are still to be found, who sell their own children to be slaughtered for human food. Humanity is only in the midst of its first age—the age of infancy. Until recently its wisest men drew their mental life from the breast of delusion, and were nourished with the milk of superstition.

As late as the middle of the seventeenth century, Chief Justice Hale, England's great expounder of the common law, passed the sentence of death upon two women for the crime of witchcraft. In his charge to the jury he dwelt upon the heinous nature of the crime of witchcraft, and remarked, that to deny the existence of witches was to deny the word of God. It was plainly taught in both the Old and New Testaments. There had been hundreds condemned and executed before for witchcraft, but these were the last that were executed for this crime in England. The telescope appeared, and witches fled. They could not stand the telescope. Where they have all gone is not known; but if a people can be found who have not heard of the telescope, there is sure to be found witches, spectres, ghosts, apparitions, and a wonderful active witness within. The telescope is the friend of the witness without—the expounder of the law, the revealer of a new God, the symbol of a new salvation, which teaches man to seek for truth and happiness from without, among trees and running brooks, and for God in the works of nature. I realize that all we behold and experience with our senses are the visible and tangible tokens of the indwelling spirit that holds the universe in its grasp. It is impossible to find words to express the ideas that cluster around the soul when the senses are free from superstition, and allowed to roam the broad and diversified field of nature, wholly freed from the cringing-fear begotten in a belief in a vengeful, arbitrary and vindictive God. If conceives God to be the all-controlling power and principle in everything in nature; in fact permeating nature in such a deep sense that if He should be taken away, or should withdraw from nature, there would be no nature left. He is all and in all. I know this interpretation of God is called Pantheism; but it is a spiritual Pantheism, that is in harmony with man's experience and his reason, as far as it has power to penetrate, and as far as it is safe for finite man to go. Beyond is the abyss of God. Man cannot penetrate it, and he should not try.

"As once upon Aetholian ground,
Shrine, statue, temple all around,
The man of Tarsus trod.
Amidst idol altars, one he saw
That filled his breast with sacred awe:
'Twas, 'To the unknown God!'

"Age after age have rolled away;
Altars and thrones have felt decay;
Sages and saints have risen,
And like a giant roused from sleep,
Man has explored the pathless deep,
And lightnings snatched from heaven.

"Yet still, where'er presumptions man
His Maker's essence tries to scan,
And lifts his feeble hands,
Tho' saint and sage their powers unite
To fathom that abyss of Light,
Ah! still that altar stands."

It is beyond the power of human expression to convey the fullness or the joy and satisfaction this view of God and nature brings to the intelligent mind. It purifies desire, and raises the field of thought far above the petty jealousies that distract families and communities, and leaves no room in the breast for animosity to germinate, to the exclusion of charity and love, and to poison the rich and fertile soil of the garden of the soul, and rob life of all its sweetest joys. There is no true happiness among the children of men except in the practice of kindness, forbearance, forgiveness and charity, one towards another. These are attributes belonging to man alone; the only being that can reflect and reason from first causes and principles, and that can better his condition by carefully studying the principles of natural law as applied to the growth and philosophy of thought, as well as the growth and philosophy of a tree. These attributes, as I said before, belong to man alone. They are exactly adapted to his spiritual growth—the channels through which all his happiness must flow.

God does not punish, reward or forgive in any human sense. If man could free his mind from the fear engendered by early impressions, and listen to the teachings of experience, and observation, he would learn that God does not forgive. He demands His pound of flesh, blood or no blood, and he always gets it. An unseaworthy ship will founder in a gale, be it freighted with Christian or Jew, saint or sinner. God is unchanging and unchangeable in His law, as well in the moral as in the physical world; but in the moral world the law of retribution and compensation are not so easily traced. Consequences are often so remote from causes that the connection is lost sight of and overlooked, and short-sighted man often attributes plagues and calamities to the special act of God, when they are caused by local cesspools or undrained swamps. But, as men advance and increase in knowledge, the moral law will be better understood, and they will strive to remedy social evils by seeking diligently for "he cause rather than through prayer. Trinities and incarnations will vanish and hide their hideous forms before these rational means of reforming men and society. Prayer in work and desire in labor will be leading characteristics in the coming age. Nature has endowed all men with certain capabilities, both physical and mental, and these capabilities are limited to the range of the senses. The reasoning faculties are sacred ground which God has reserved wholly to Himself. These derived powers with which nature has endowed man are sufficient for the purpose of working out his salvation, or guiding him to a full and true manhood. He has no right to call upon God to help him. God has helped him all He can in bestowing upon him the means to help himself; yet men are continually asking God to vouchsafe to them blessings which it is impossible for them to receive, except through their own exertions. It is this erroneous idea of God—that pollution of the fountain of thought—that lies at the foundation of all our woes.

Thus, I say again, that the true reformer of to-day is the man who seeks to purify the fountain of thought, by teaching men to search for God, truth and happiness in the realms of reason, and from the sacred Book of Nature, which teaches us that the biblical story of the first man, Adam, is a myth, and that man has inhabited this earth at least one hundred thousand years; and that he emerged from chaotic nature, evolved into man, and became a living soul through the law of evolution and progression—the law that moulds and shapes the universe from the glow-worm to the shining spheres.

Ungrateful man does not seem to realize how much God has done for him, and how little he requires him to do for himself, to be happy. He has ordained the relations of sun and earth, which give heat, light and life. The heart beats and the blood circulates; the stomach digests the food, and converts it into living tissues to supply the wants of waste and growth. The nerves, the home of thought and habitation of the mind, accompanies the minutest stream of life, and rings the alarm bell of danger. All of this goes on from the cradle to the grave; in the deep slumbers of the night as well as in our wakeful hours, and without any thought, exertion or volition of ours. It is wholly the work of the indwelling spirit—the soul and power of the universe.

You see there is very little left for man to do for his own comfort and happiness; yet there is quite enough if he would do it well. But he prefers to fall upon his knees and ask God to help him do the little He requires him to do for himself. Thus prayer becomes the voice of ingratitude, and leads to idleness and the neglect of legitimate duties, resulting often in poverty, starvation and death. Ultimate good can never result from error. You may surround error with all the solemnities of the tomb, place it in the heavens among the ancient gods, give it personality, symbolize it, clothe the ideal with flesh and call it incarnate, and call upon man to fall down and worship it under pain of eternal punishment, still it is error all the same; nor do numbers change its character. If so, Gautama should be called the incarnate God, the true Savior, for he has five hundred million followers. I know that wise and good men quail before the reign of terror and conflict between good and evil; and are almost persuaded to proclaim that Justice has fled, and that there is no God; but to the free, intelligent and thoughtful mind this conflict, strife and carnage is proof that truth and justice are not dead, but are in a desperate conflict with the powers of ignorance, and, although often repulsed by the enemy's flank movements, are steadily pressing forward with ultimate victory emblazoned on their banners.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies among its worshippers."

One of the lessons to be drawn from the foregoing is, that man has an emotional and an intellectual nature, and that all religions of the past were founded in, or have grown out of, his emotional nature, and have tended only to make him happy in delusion and contented in ignorance, and that the drift of the higher modern thought is toward an intellectual religion growing out of the investigation of the law of God as revealed in the book of nature, which includes mental and spiritual as well as physical law.

Melbourne, Australia. G. G. PIERCE.

For the Religio-Philosophical Journal.
Evolution the Basis of Political Economy.

BY LEON.

Number One.

"In every government, though tyrants reign,
Though tyrant kings or tyrant laws restrain,
How small of all that human hearts endure
That part which laws or kings can cause or cure!
Still to ourselves in every place consigned,
Our own felicity we make or find.
With secret course, which no loud storms annoy,
Glide the smooth current of domestic joy."

Believing that analytical philosophy will reveal to us a synthetic evolution which will unveil life's mysteries, when fully understood, furnish the basis for a true sociology, and a permanent government, I shall offer to the readers of the JOURNAL a series of brief articles on "Evolution the Basis of Political Economy."

No doubt a theory of esoteric evolution will be rather obtuse to minds unaccustomed to the direction in which my argument shall run. Nevertheless I have the pleasing fact before me that Spiritualists as a class, know more of the psychological side of life than any other people, and that the course pursued by the JOURNAL has made the most intelligent Spiritualists (or at least a larger portion of them), its readers. Hence I shall proceed, confidently believing that I shall be able to point out to the reader the locality of a great system of truths, even though I may be unable to fully uncover it to his view.

We as a nation, and perhaps as a race, are passing through a transition period beyond which there are conditions awaiting us either

very much better or very much worse. Which shall it be? The answer to this question is problematical. If the governing class shall at once make itself master of the situation by obtaining a thorough knowledge of the people to be governed, and can instruct them as to their real wants and interests, and convince them of the fallacy of their imaginary grievances, its first duty shall be done. While making this study of the people, there may be discovered and remedied many maladjustments of the government to the thing governed.

These "mal-adjustments" will be considered further on in these articles. They are a necessary result of evolution, and we must seek to understand them. Either the governing class, or the governed, is grossly ignorant of its duties. Whether the one or the other, or both, ought to be determined now, before it is too late.

That "the times are out of joint," no one will deny; as to whom the blame should attach, there is a wide difference of opinion. The question is, Are the people right and our social institutions wrong, or, Are our institutions right and the people unreasonable in their demands?

If the former be true, as is claimed by the disturbing element in society, we should at once begin to remodel our institutions. But should the latter interrogative proposition be answered in the affirmative, we have before us a huge home missionary work which should be begun without delay. The cause of the trouble now threatening nations is undoubtedly ignorance of some law which we ought to understand; it belongs in the code of evolution, and I hope that it will be better known before we are done with that subject.

I wish to play the role of neither alarmist nor prophet, nor will I imitate the silly bird that hides its head beneath its wing that it may not see its danger. Considered in the light of history, our present condition is fraught with danger.

A panorama of the past glides before me. I see nineteen centuries stained with the blood of the surging masses of men who have struggled blindly for liberty. My heart grieves because their reward came to them so slowly and at such terrible cost; but it comes, and link by link their chains fall off. Also throughout the same period of time I see the noble, industrial band toiling with brain and muscle, inventing, perfecting and operating labor-saving and time-saving machinery; sparing neither time nor strength in the effort to upbuild the material part of a civilization.

How well these workers have succeeded is attested by the fact that nearly everything necessary to a man's comfort has been immensely increased in quantity, and correspondingly lessened in cost.

The last picture on the canvas of the Past is gone and we look upon the Present. We see the inheritors of the blood-bought prize unable to distinguish between liberty and license.

Many persons will remember the murder of Archbishop Darboy, by the last Paris Commune. They will also remember the rallying cry of the Communists: "Liberty, equality, fraternity." Thus in the name of liberty was this man seized and cast into prison; in the name of equality and fraternity torn from his friends and murdered like a dog. Well might he say to them: "Why prate ye of liberty, when ye knowest not what it means?" This rebuke of the cultured man was lost upon the ears of the brutal mob, as a pendant pearl would be lost in the ear of the swine. Darboy is dead; but his words remain a living reply to the harangues of Socialism, and it would seem that they ought to ring out from the circumambient air upon the ears of Mr. George and Dr. McGlynn, and strike dumb the tongue of every teacher in the Babes School, in the mind of the graduates of which the idea of liberty is commensurate with appetite, passion and interest. It is such work as theirs that makes us fear that after all liberty has been too widely or too early diffused among men. The material wealth and comfort that have grown up as the counterpart of liberty in our civilization, is now threatened with destruction by those who prate so loudly about that which they do not understand.

Our civilization is the purchase of nineteen centuries of toil and suffering, beside the blood-stained fragments of those upon which it was founded. Shall the twentieth in its teens witness the scattering of all this to the winds and our return to the condition of nomads to perish or to travel again wearily over the same rugged road?

Many civilizations have preceded ours, each differing from all the others. Whence and why are they gone? The skeletons of some are found by the pick and shovel of the archaeologist; others survive in tradition, whilst still others have perhaps for a time shed their glimmering light, or flashed like a meteor, and forever passed away leaving no trace for us to find. The highest civilization will be the soonest forgotten when destroyed. The pyramids and the sphinx speak through forty centuries proclaiming that Egypt's progress was toward the massive in art; whilst ours being an accumulation of the finer arts and intellectualities would show no sign at the end of one-tenth of that time.

Must it always be thus? Has God put an absolute limit to the life of civilization and must nations continue to die as do individuals? The question will probably soon be decided with ours; if we safely pass the crisis and are wise enough to build up a political economy upon a scientific basis, our government may be as immortal as ourselves. Nations, like individuals, bring suffering and death upon themselves by violating the laws of nature. If we would long survive as a nation, preserve and carry forward the grand work of our civilization, we must learn more of the nature and purpose of humanity.

It would seem that in this age of the world the philosophy of life ought to approach the condition of an exact science. It is the thing that is nearest to us and most necessary to our happiness, and yet it is the last considered. It is embodied in one word—evolution. All the thoughts of the mind, movements of the body, and all the deeds of life are evolutionary products, having for a parentage all the various circumstances surrounding at the moment of the conception of the ideas, movement and deeds. It brings us into, carries us through and beyond mundane existence, and while on our way every thought which passes through the brain, and every speech which passes the lips, are shaped by the same laws.

Without an understanding of this great law of evolution, no man is fitted for the office of judge, juror or legislator; nor can he be expected to bring up his own children in the way they should go. Without such knowledge no one can comprehend the immense pressure which circumstances make upon the forming character of the youth, and still less will the ignorant be able to understand the mighty influence which such surroundings exert in moulding the ideas and deeds of mature life. I desire to call the special attention of philanthropic thinkers

to this matter. Here is a chance for real work in humanity's field. Better the surrounding of the individual and he will grow toward the right; leave him amid mental and moral environment that are evil in tendency and stronger than his will, and his movement will be a retrograde. Let us work for a more healthful public sentiment which will inspire more honest effort in behalf of the unfortunate, and that will shame out of existence the horde of maudlin sympathizers who have an endless amount of bootless tears to shed, and who would freely expend all of the capital saved up by others, in the alleviation of real or imaginary distress, and in the gratification of their own wants.

(To be Continued.)

A RELIGIOUS WAR.

An Important Factor in the European Problem.

Will the Musselman Hordes Invade Europe again?—Startling Figures as to the Strength of the Mohammedans—15,000,000 Men ready for Action under the Black Banner of the Faith of Islam—England may cause an Invasion.

There is hardly any doubt in reflecting minds that what is vaguely known as the Eastern question will eventually, if not immediately, lead to a great war among the European Powers. When and how the blow will fall no one ventures to affirm, but fall it must, and, in the opinion of those most competent to judge, the time is not far off. Russian policy is evidently shaped with a view of acquiring Constantinople, and any hindrance the Czar's power may encounter in the attempt to make the Black Sea a Russian lake is looked upon merely as a temporary postponement of a final event. The internal foe of Nihilism counts as naught in estimating the power of the holy Russian Empire. It acts rather as a stimulus toward external aggression, for a large amount of the political discontent arises, doubtless, from mere lack of employment for the energies of the people, and this a great foreign war would furnish. Russia feels the power of her millions, and knows that, provided no unforeseen force interferes, she is able, with the proper disposition of her troops, to seize Constantinople, and perhaps India, in defiance of England.

But there is a factor in this problem to which due attention has not been given, which may prove to be the unforeseen force not only to check the Russian advance, but to do more than that. Several times since the advent of the Prophet of Mecca the black banner of the faith of Islam has been carried into the heart of Europe by the courageous and fanatical followers of the strange new creed. Nearly every incursion of the Saracen and Turkish forces was provoked or invited, partly at least, by Christian powers. The warring factions of Spain introduced the Moors into that country, and, once gaining a foothold, they designed to precipitate themselves upon the rest of Europe, and subject the whole continent to their sway; and they would have accomplished their purpose had not Charles Martel, with sublime heroism, met and routed their advance forces, after a desperate struggle, on the plains of Southern France. History reveals the same policy on the part of Christian rulers during the whole period of Saracen invasions along the borders of the Mediterranean sea. But then appeared the new enemy of Europe, the enemy unrivaled since Attila, an enemy, moreover, destined to remain. The Saracen was a mere child to the terrible Turk. From the moment that the first Tartars left the watershed plains of Central Asia, and began to percolate along the edge of the Caspian Sea, into the fertile and ancient kingdom of Logdiana, and thence into the other beautiful regions of Asia Minor and Southwestern Asia, one voice sounded the alarm, one hand pointed the new foe out as the irreconcilable enemy of Christendom and of Caucasian civilization. Whatever else may be thought of the Pope of Rome, none have disputed the fact of his extreme sensitiveness in discerning the forces which menaced Christianity. He has never failed in doing so; nor did he fail upon this occasion. With persistency, with reiteration, sometimes with effect, often without, the Pope continued to denounce the Turk, not as a temporary enemy nor as a civil foe, but as merely a savage race which might be beaten off or ultimately civilized, but as a set, implacable, repugnant, brave to fanaticism, brutal to ferocity, the biter of God and the things that are God's, blaspheming and speaking against the Most High with a loud mouth—in short, the forerunner of the Man of Sin.

Few pause to think what an immense power lies in the masses of the dormant Turks or Mohammedans—for the Turks are really the leaders of the Mohammedan world—nor even the extent of the following of the Prophet of Mecca. According to Rand & McNally's Geography—perhaps the best authority upon the subject—the number of Mohammedans in Turkey, Arabia, Persia, and scattered in other countries, is 122,000,000. This is not a large population compared to that of Europe, though it is large when compared to the population of any one country, even that of Russia. But several points must not be overlooked.

The Mohammedans are natural soldiers. Fighting is about their only legitimate occupation. Though they may engage in works of industry, they only do so through the compulsion of necessity and regard labor as a mere temporary expedient to be used while peace lasts. They are in readiness for war at any moment. The large Christian populations they hold subject to them are sufficient to cultivate the soil and to supply food while all the Turks go to war. Supposing that one man out of ten could, in the course of a few years, be put into the field, an immense army of 25,000,000 could be precipitated upon Europe. If one man out of five could be armed, we should have 5,000,000. In the Civil War of the United States, out of a population of 40,000,000, over 2,000,000 troops were put into the field; that is, one out of twenty of the whole population. The same proportions from the Turkish population would yield 6,000,000 men. But, as I have shown, nearly every Turk capable of bearing arms could be readily spared. Should these be in the low proportion of one to eight, we should see the Musselman world capable of raising over 15,000,000 fighting men. And they would, every one, be a fighting man of desperate character. This is an enormous array to be banded together, but there are three things, one existing, the others imminent, which might make it an accomplished event.

The first thing, which exists already, is the unity of religious belief in a warlike creed. The majority of Mussulmans are under the Sultan's rule, and all are bound to his dynasty by cords of sympathy which would draw them to the cause. Their creed teaches them that he who falls by the sword under the shadow of the black banner of the prophet inherits heaven at once, with all its fullest bliss. What is death to a man who believes

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CHICAGO, ILL., Saturday, July 30, 1887.

"The Saloon in Politics"

The Fourth of July commemorates a great event, but its significance is only dimly seen and faintly felt by many thoughtless people. The Lord's Supper, as actually partaken by Jesus and his little band of disciples, when he felt his earthly end near and his clairvoyant sight saw the mercenary soul of Judas, was touching and tender. How few communicants over the ceremonial bread and wine appreciate that supper! A deal of "sound and fury, signifying nothing," goes with the fire-crackers and boom of cannon, and vociferous periods, hollow as sounding brass, of pretentious orators.

One of the places where the day we celebrate, is fitly honored, is Roseland Park in the old town of Woodstock, Conn., and H. C. Bowen of *The Independent*, is manager of the affair, a love of his native town inspiring him to this good work. For years multitudes have met there to hear words that must help to the true greatness of our national future.

This year Hon. John D. Long, M. C., and ex-governor of Massachusetts, Rev. W. W. Patton, D. D., President of Howard University, and others, spoke, each taking up some topic to keep the great past in mind and help open to a higher future. Gov. Long, a leading Unitarian, was in unity with the orthodox D. D. In some year to come a leading Spiritualist may be there. For Mr. Bowen's growth in grace to that point we can work and wait.

While much else was timely and well said, the real point of interest was an address on "The Saloon in Politics," by Hon. William Windom, of Minnesota, former U. S. Senator. It was not a speech for any political party, but a broad and strong statement of the corrupting power and danger of the saloon, and of the imperative duty of breaking up its political influence. He used plain words, and emphasized them by plain facts. The saloon he characterized as "a league of law-breakers, a tyrant more exacting, intolerant and hateful than ever wielded a royal scepter or disgraced a kingly crown. In the wide sweep of its malign influence, it touches and threatens the very warp and woof of our social, political and industrial organizations. How to curtail and finally destroy this evil is the great problem of the hour. The saloon has boldly entered politics, and it has come to stay until vanquished or victorious."

He shows that the saloon is a new thing, an active system, organized and encouraged by distillers and wholesale dealers, to create and foster the vicious appetite, from which their great gains come, and hesitating at no means, however monstrous, to ingest the foul end—defying law, corrupting the ballot, bribing legislators, and intimidating the weak by arson and assassination. He tells of \$1,000,000,000 invested in the making and sale of liquors—of their revenues larger and percentage greater than those of all our 140,000 miles of railroads; of the annual cost of liquors and loss of wages and waste of property counting up \$1,300,000,000 as the expense of this wicked rule each year and of the 80,000 victims going down annually to a drunkard's grave, leaving poverty, blighted hopes and shameful memories, as their sole legacy to families and friends.

A statement of Powderly is given, that in one Pennsylvania county the workmen spent \$11,000,000 in a single twelve months for liquors, and the suggestion follows that an anti-saloon, anti-poverty society would be most effective. Surely there is no possibility for this dignity and elevation of labor of which we hear so much, and which is surely desirable, so long as laboring men spend \$400,000,000 yearly for that which curses and degrades them in body and soul.

Senator Windom well says:

The home and the ballot are the very corner stones on which our free institutions rest, the very holy of holies behind the sacred altars of freedom. The liquor saloon aims its deadly blow at both. The only ground on which the saloon system can claim the right to be is the right of the individual to get money regardless of the consequences to society. For the same reason that we punish criminals who put that principle into practice, we have the right to abolish the saloon.

To this end he urges such action as is seen to be best in each region, be it taxation or local option, or wider prohibition, but would have all alive to the great peril and ready for constant vigilance and courageous action.

It is matter of surprise and regret that suffrage for woman was not urged by this gentleman, as a strong help in the good work he so well advocated. That help must be had.

There is an important aspect of this temperance matter of interest to Spiritualists, and which they ought to appreciate. We believe in the influence of those in the life beyond upon those here, and that such influence on the whole uplifts and ennobles. The higher our earthly life the easier it is for the Spirit-world to reach us. Banish intemperance and kindred evil habits, let a community have pure souls in clean bodies, and blessings from supernal spheres will descend as never before. The atmosphere of the drunkard is like a wall of brass to shut out the light. Sometimes it penetrates even that wall, but far oftener it cannot, and the poor smirched soul and body are in outer darkness, where indeed there is weeping and wailing. To the Spiritualist comes with especial emphasis the gospel of personal purity. Banish the saloon that this gospel may have free course and be glorified, and that the windows of heaven may be opened.

The Difference.

The Christian Union had recently an article with the above title, showing the relative views of the contestants in the great fight which has been going on in the Missionary Board of the Congregational Church. It showed that they agreed that a knowledge of Christ and faith in him are necessary to salvation; that they differed only in that one party believes the heathen will have Christ made known to them in the future world, while the other has no opinion on the subject, and the article justly insinuates that it is a very small ground of contention. While we agree with this, we would add that the ground occupied by either party, or both, is also very small. Their common affirmation that a knowledge and adherence to the historic person and teaching of Jesus is a condition of salvation, and that failure here involves eternal damnation, is their great mistake. It is based on an artificial and fantastic view of the universe and God, and operates depressingly, on the higher faculties of man. Their small difference among themselves is puerile. This great variation from the normal intellect of man ought to receive their chief attention; and they should either answer the world's opposing thought or abandon their position in conformity with nobler views.

It would be a good exercise for them to try and explain to the world why a knowledge of, and adherence to, the historic Christ is necessary to salvation. It must be supposed that some rational exposition of it is possible, else the position is irrational, and the mental action which is the conditional process of salvation, is irrational and blind. This is not a thing they will be ready to admit, though they do sometimes confess that they cannot furnish an exposition which is entirely self-consistent. The value of history consists, not chiefly in the separate facts of which it is composed, but of the rational principles which pervade, control and illuminate them. Only in this way can the historic Christ be of any moral and spiritual value to any one. It must be from the intellectual and spiritual illumination and stimulation which it affords. In other words it must be a knowledge of facts, rationally construed, with logical consistency. Discipleship to Christ, then, as the result of an historic knowledge of him, so far as it is of any spiritual value and true saving power, must be self-justified as an intelligent and wise course of procedure. God is the Infinite Reason, and religion is conformity with that.

The historic Christ, then, so far as he can be of any benefit or saving influence, must be known or conceived as a manifestation of the divine perfection; that is, as a being of excellent and elevated character, whose teachings commend themselves to the moral intelligence, and will bear the strain of all logical criticism.

But this principle applies with equal force to all other beings just so far as they are wise and good. All such are, so far, of God, and representative manifestations of Him. Therefore, as really as Christ, all these, all creatures, are saviors of others so far as they exhibit this spirit and wield this influence. It may be that Jesus holds among them all a preeminent rank, but the difference between them is only one of degree. Men are not to be divided into two great classes, as the eternally saved or lost, according as they have or have not seen and felt the influence of any one of them, whether Buddha, Confucius, Socrates, Moses, or Jesus. To be saved is to be moving in the line of spiritual progress; and to be greatly saved is to be far forward in the line, and advancing rapidly. This is the condition and career of many in this life who have never known the historic Christ, and some of them are far more nobly saved than the average saintly disciples of Christ. We need only to mention some great historic names in proof of this, such as Aurelius, Boethius, Socrates, Zeno, Plato, Confucius and Gautama. These famous characters are the representa-

tives of unknown multitudes who, through ages, have been greatly and nobly saved, and saved through them in a goodly degree.

We would not abolish these missionary societies. We would have them labor for the salvation of the heathen, provided their salvation be not enthrallment to erroneous dogmas. Let them diffuse light, provided their light be not darkness. Let them go and save the heathen from whatever degrades them or binds and diminishes their intellectual and moral dignity and progress, and so far they will do well.

Charles Wesley's Mediumistic Ways.

While it is not healthy to think that spirits from the higher life do all, and these spirits of our immortal bodies little or nothing, it is useful and helpful to realize how they strive to do their part, helping and guiding us in hours of need. Studied in the light of such rational psychology as is only possible with the spiritual philosophy, and the facts which illuminate it, we see how mediumistic have been some of the great religious teachers of the past.

Charles Wesley was the poet of early Methodism, as his brother John was its preacher and apostle, and both these men were receptive of spiritual influence and inspiration. An early life of Charles tells how he would leave the white horse he rode in his old age in front of his house and come in crying out, "Pen and ink! pen and ink!" and with these would write out rapidly one of his hymns, and then salute those present and read what had come to him while thus possessed by his inspiration.

His ministry was solemn, awakening and tender. "When in health and under the influence of the spirit, as he often was, he was fluent and powerful. If his thoughts did not flow freely he was very deliberate in the pulpit, making long pauses as though 'waiting for the spirit's influence.' His biographer tells us also that in such cases he usually preached with his eyes closed, fumbled with his hands about his breast, and his whole body was in motion—all in a manner quite like that of a medium when well or only imperfectly influenced and helped. In his last hour all was peace. 'With his hand lying in his daughter's, the old saint passed home so gently that the watchers did not know when the spirit fled.'

Afterwards it was found that at the same hour John Wesley was in Shropshire preaching with his usual spiritual fervor to a great audience, and at the moment of his brother's death, he and his congregation were singing Charles Wesley's hymn:

Ope army of the living God,
To his command we bow:
Part of His host have crossed the flood,
And part are crossing now.

Mrs. Hester M. Poole Retires.

This week the JOURNAL parts with one who has been a loyal and most industrious member of its staff for nearly nine years. With this number Mrs. Hester M. Poole closes her official connection with the paper, but in so doing the ties of friendship are in no way relaxed and her interest will ever continue as warm and deep and faithful as it has proven in the stirring scenes of the past ten years. Called to his office under most trying circumstances; beset with dangers and difficulties that ever attend one who leaves behind long accumulating impediments, sends camp followers and suitors to the rear, and strikes off on new lines of advance, the Editor-in-Chief needed discreet, courageous, untiring co-workers; he needed those whose keen intuitions fortified by study and experience assured them he was advancing, by the surest and most expeditious lines and that however startling some of the movements might seem to observers not possessed of the data governing his acts, yet they must be for the best. Among these friends in need the editor gratefully counts Mrs. Hester M. Poole, a woman of wisdom, patience, endurance, and imbued with a spiritual strength equal to any emergency. The cause of spiritual truth owes this woman much more than it is possible for the world to know, for work done over a wide range and in channels where its influence indirectly affects large masses. The JOURNAL believes Mrs. Poole has her best work yet to do, and while it regrets the severance of official relations with her it is cheered by the hope that the change will not withdraw her from public work, but rather increase her scope by broadening her field. The nine years work on the JOURNAL has given a training and acquaintance that should materially aid her prospective literary efforts. The product of her pen will find a large constituency of cultured and influential readers already familiar with her name and eager to welcome her work; thus while her long service has been one largely of love, it may in the end return substantial financial reward.

Chicago has "vindicated" her reputation as a summer resort. By some unfortunate freak of invisible forces she got very hot the first half of the month and persisted in running the thermometer up to 90 degrees and over. This resulted disastrously to the physical life of some who trusted her. But she demanded a test trial; this occurred last week, and as a result, people had to put on overcoats. It is now clearly seen by all but the wilfully blind that she was in no way responsible for the heat, misery and fatality experienced during the week of the Teachers' National Convention.

Please read the paragraph which leads the first column of first page, also the special notices in first column of editorial page—and don't forget them.

The Reformer.

The Reformer is a fortnightly Spiritualist periodical, published in Rio de Janeiro, Brazil, and in the language of that country—the Portuguese. It has a very neat typographical appearance, and does credit to the art preservative. One of the numbers before us is dated March 31st, and is full of anniversary matters; but the burden of every page is homage to, and eulogy of, Allan Kardec, which is the pseudonym of Hippolyte Leon Denizard Reville, whom the Spiritualists or Spiritists (as they term themselves) of the Latin races, endearingly call "Master," in all their writings. His name is canonized in their affections, and he has become to them a full blown patron saint. We translate the following extract from the number just mentioned:

"The learned Mons. Pierrard, influenced by the master's (Allan Kardec's) writings, went so far as to admit the fact of communication with spirits, but was opposed to him in the matter of re-incarnation, which promoted a lively contention between those two remarkable men. The chief argument of Mr. Pierrard was that 'one would not desire to return again to the world in which he had once been so unhappy, and in which we all suffer.' He obtained a few followers in France, but they gradually disappeared, and Allan Kardec's doctrine alone gained a complete foothold. This is the destiny of all false theories. Even in England and North America, where Pierrard's doctrine used to prevail, it is being supplanted by the truth."

You must go away from home to learn the news! It will be a surprise to nineteen-twentieths of the Spiritualists of England and North America, who do not believe in the re-incarnation theory, that this doctrine of Allan Kardec prevails to any extent in those respective countries.

Denominational Colleges—Read Both Sides.

Having given the address of Prof. Frieze at the late commencement of the Michigan State University at Ann Arbor, in another column are extracts from the *North-Western Christian Advocate*, the Methodist journal published in this city. Prof. Frieze makes his argument for undenominational college education, and the *Advocate* pleads earnestly and ably for denominational schools. As both these views are from persons of undoubted evangelical standing, and both are marked by sincerity as well as ability, they may both be read with profit.

GENERAL ITEMS.

W. T. Brown is having a grand picnic while learning agriculture with the Harvard Shakers.

Brother John Jenkins of the Nebraska State Bureau of Labor and Industrial Statistics gave the JOURNAL a call last week.

J. Clegg Wright will rest at his home in Newfield, New Jersey, until the 4th prox., and then take up his camp meeting engagements.

Mr. J. J. Morse is engaged in delivering a course of twelve lectures on "Physio-Psychological Science," at San Francisco. They are well received by thoughtful minds, and will have an excellent influence.

"Henry George's land theories are examined in the light of facts, and their sophistries exposed. 'Progress from Poverty' is a magazine of information," says the *Detroit Tribune*. Price, cloth, fifty cents; paper, twenty-five cents. For sale at this office.

An occasional Cleveland correspondent, with an enviable professional standing, in the course of a letter of other topics speaks most enthusiastically of Mrs. Mary V. Priest as a teacher of mental healing and a lady full of inspired zeal for spiritual truth. The JOURNAL also learns from several other sources that Mrs. Priest's labors in Cleveland have already given fresh stimulus to the investigation of the phenomena of Spiritualism by some of the leading citizens who have heretofore manifested only indifference.

A very "wicked" man Sergeant Alexander B. McGrew must be. It is said that he spent the Fourth of July in a part of Illinois where the farmers hadn't had any rain for a month and were praying for it to come. He was in the house of one of these farmers, a strong believer in the efficacy of prayer, and he told him he thought the Lord was sending them the drouth to punish them for their wickedness. After dinner McGrew went out into the woods and lay down under a tree. Pretty soon a big dead limb dropped off a tree close to his head. He had lived in the country long enough to know that that was a good sign of approaching rain. Then, in a little while more, he heard a tree load chirp. Rain sign number two! Then he heard a rain-crow caw, and he sat up to listen. Sign number three. Presently he heard a locomotive whistle and the train rumbled over a track he knew was fifteen miles away. Sign number four—He got up and went into the house and told his friend that he had been out praying for rain to come before night, and added that he was confident of getting what he wanted. His friend looked at him mournfully and said in a hopeless way that he guessed not. It wasn't for an irreligious man from St. Louis to come out there and outpray the good people of that neighborhood. McGrew took him out in the yard and showed him the clouds. "Oh," said he, without cheerfulness, "that will pass around us. We've had that occur before." But before long there came along a rain that would have drowned a man if he had been out in it. The farmer was in ecstasies and would have canonized McGrew if he had known how. He left while his laurels were green, and the pious farmers have not yet decided whether or not he possesses supernatural powers.

Ridicule, says a German critic, is like a blow with the fist; wit, like the prick of a needle; irony, like the sting of a thorn, and humor, the plaster which heals all these wounds.

A violent volcanic eruption has occurred on the Island of Galita, off the coast of Tunis. Streams of lava are issuing from the crater of the volcano, and the glare of the flames emitted are visible for fifty miles.

The Rev. Edward Young Hincks, D. D., Professor of Theology at Andover, one of the trio charged with heretical teaching, has been united in marriage at Kennebunk Port, Me., to Miss Elizabeth Tyler Clark, daughter of Charles P. Clark, president of the New York and New Haven Railroad.

On the 15th of June there was a gathering of pioneers at Mr. James Waugh's home near Montpelier, Ind., to celebrate the 50th anniversary of Mr. Waugh's residence in Indiana. The meeting was largely attended, several mediums being present and we regret the account was received too long after for insertion in our columns.

The Spiritualists of Southwestern Michigan will hold a five days' camp meeting at Lake Cora, August 4th, 5th, 6th, 7th and 8th, 1887. Speakers engaged: Hon. V. Moulton, of Grand Rapids; Mrs. E. C. Woodruff, of South Haven, and W. H. Blair, Chicago. Good vocal and instrumental music will be furnished. Miss Lora Burchard, of Paw Paw, will give some of her beautiful songs. Dr. W. W. Knowles, of Grand Rapids, will be on the grounds to give clairvoyant diagnoses and hold public sances. Mrs. Ollie Denslow is expected, and will give psychometric readings.

One morning lately was an eventful one in the history of dogdom in Buffalo. Twenty-seven luckless captives whose terms of probation had passed were offered up on the electric altar. The new form of execution dispenses altogether with the "dull thud," the "sharp report," and the "loud splash." One by one the doomed dogs were led from the kennel room to the chamber of death. One by one they were placed in a box about two by three, lined with tin, with about an inch of water in the bottom. One by one they were muzzled with a wire running through the mouth. A simple touch of the lever—a corpse!

Frothingham, in "Consolations of Rationalism," says: "We rejoice in the widening thought that marks this age of ours, in the broadening and sweetening sympathy that extends itself further and further where grace and compassion are needed; in the increasing fortitude and courage, in the growing determination to hold evil at bay and compel the world to give up its long-hidden secrets of knowledge and beneficence. We rejoice in all the spread of truth, in the deepening love of liberty, in the higher respect for order and harmony and peace; and in that grand vision of a nobler and better time coming that floods with light all higher spirits and touches with its beams of radiance even the dark and stubborn ground where poverty and misery have their abode. Be it ours to feel that we live in a world full of light and grandeur and glory—full of promise, full of coming joy. May it be the wish and purpose of our hearts to live in such a world, not basely and meanly, but in a manner worthy of men and women, lifting up our song of praise to that which is true and beautiful and good."

The legislature of New York last year established a commission charged with inquiring into the expediency of substituting a different method of inflicting the death penalty for the one that is generally sanctioned in countries where the common law prevails. The commissioners, it is said, will not render their report with accompanying recommendations for at least a year. They have sent out many circulars of inquiry to persons from whom replies have been received. They have also received numerous letters from persons to whom no circulars were sent. It appears from these that the number who favor hanging and who recommend some substitute for it are about equally divided. Many conservative men in New York and elsewhere put themselves on record as favoring "old-fashioned hanging." They believe that persons who commit murder or other crimes punishable by taking the life of the offender should suffer an ignominious death. They think that the substitutions of some mode of causing instantaneous and painless death that is not associated with degradation would have a bad effect.

Huxley in "Lay Sermons," says: "Why should scientific teaching be limited to week days? Ecclesiastically-minded persons are in the habit of calling things they do not like by very hard names, and I should not wonder if they brand the proposition I am about to make as 'blasphemous' and worse. But, not minding this, I venture to ask, Would there really be anything wrong in using part of Sunday for the purpose of instructing those who have no other leisure in a knowledge of the phenomena of nature, and of man's relation to nature? If any of the ecclesiastical persons to whom I have referred object that they find it derogatory to the honor of the God whom they worship to awaken the minds of the young to the infinite wonder and majesty of the work which they proclaim him, and to teach them those laws which must needs be his laws, and, therefore, of all things needful for man to know, I can only recommend them to be let blood and to be put on low diet. There must be something very wrong going on in the instrument of logic if it turns out such conclusions from such premises."

An interesting article in *Popular Science* by Dr. Joseph Sims, gives the following facts regarding human brain weights: The average brain-weight is greater in cold than in warm climates. Men with large heads endure cold better than those with small ones. The Laps have the largest heads in Europe in proportion to their stature; Norwegians next; then come Swedes, Danes, Germans, French and Italians. The average size of the brain differs at different stages of life, the brain weighing heavier in youth than in old age. Dr. Peacock gives the average weight of 131 male brains from 25 to 55 years of age at 50 ounces 3 drams. Dr. Austin Flint estimates it at 50.2 ounces. Dr. Thurman finds the average European brain to be 49 ounces, but this weight is too small for the northern countries, as is shown by other authorities. In Italy, Spain, France and Greece the average is less than this, being but 46.5 ounces. The heaviest average brains are those of the Alpine plateau of the Rhine, 53.25 ounces. The evidence is that that brain-weight decreases as the intellectual power increases, and the conclusion is that no parallel exists between power of mind and weight of brain. Many eminent scientists express their conviction of this fact. The brain attains its full size at the age of 20, after which period it gradually diminishes. It appears also that tall men have heavier brains than short men, and this is considered another proof that quality not quantity is the true measure of mental power. Women's brains weigh on an average five ounces less than men's brains, but they are generally shorter in stature, and according to our authority the lack of weight proves nothing.

In the *Brit. Med. Jour.* (London Med. Record), Mr. J. A. Francis describes a simple method of artificial respiration which, he alleges, combines all the advantages of the Marshall Hall, Sylvester and Howard methods, without any of their disadvantages. The plan is as follows: The body of the patient is laid on the back, with clothes loosened, and the mouth and nose wiped. Two bystanders pass their right hands under the body at the level of waist, and grasp each other's hands, then raise the body until the tips of the fingers and the toes of the subject alone touch the ground; count fifteen rapidly; then lower the body flat to the ground, and press the elbows to the sides hard; count fifteen again; then raise the body again for the same length of time; and so on, alternately raising and lowering. The head, arms and legs are to be allowed to dangle down quite freely when the body is raised. The author alleges that this method is most successful, and it is so simple that any one can perform it without any teaching.

For the Religio-Philosophical Journal.
Individualized Life a Blessed Boon.
BY WM. C. WATERS.

Previous to the advent of the spiritual philosophy, there did not seem to be any outlook towards the future state that gave any assurance that life in the body is a boon to be desired. The views generally held by agnostics and materialists are gloomy enough, if sincerely believed, to send many to a madhouse. The belief entertained by the popular churches would save but a mere fraction of humanity from endless misery. If the materialist is right in his way of looking at the matter, then the Scripture language may properly be held as true which says:

"Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labor under the sun." For to him that is joined to all the living, there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.

The class of persons having no faith in a future life, not infrequently question the goodness of the power that placed us here. They point to the poverty and squalid condition of the many millions of the human family, the suffering that daily fills the earth with sighs, groans and tears. They may say: "Behold how the God who worships souls abroad His pestilence and famine, sweeping humanity from the earth by millions—the innocent babe, the loving mother, the good, the just and the unjust, go down in great, whirling maelstroms of destruction and death. Man, in the sweat of his brow, earnestly labors to obtain from the soil the means to provide for his wife and children. But that Being who, we are told, has his pavilion in the clouds, and rides on his whirlwind, with mad storms sweeps away the poor man's home and crop—without mercy. He sends destroying floods and untimely frosts; and yet you say He is more forgiving, tender and loving than any earthly parent.

If in melancholy, heartless, we turn away from the indictment of the materialist, and look to our orthodox friends for comfort, their faith and counsel tangle still worse the web of fate. While they cannot disprove the charge brought by the materialist, for that stands self-evident, they add a thousand fold more horrors to the indictment. To suffer, to struggle on for a few years in want, doubt, darkness and dread, and then fall into oblivion, to be no more forever, would be sweet mercy compared with the terrors presented to us in the popular church doctrines. If only here and there a traveler is to be saved, and the great surging throng of the Fatherless children are to dwell on in woe eternally, does not reason, justice and common-sense teach us that it would have been far better that no human family had ever existed? What noble man or woman would wish for a continuous life of happiness for themselves, if it could only be secured through a divine proceeding that places countless millions of their fellow beings in torment without end? What affectionate parent would not rather never have an existence, or having it, would not prefer to pass into utter forgetfulness than that a son or daughter should wall in sorrow forever.

But Spiritualism sets a thousand wild vagaries aside that were born out of the dark-

ness of the past; it teaches us that life in the present world is a precious boon, even under the most disadvantageous circumstances. A man may have been born in to the lowest state of poverty, ignorance, and degrading conditions surround him from the cradle to the grave, obliging him to enter upon the future state, a thief, an assassin, a low-browed villain, whose moral nature, might be compared to a tangled woodland where wild brutes, in furious combat, contend for victory. Our almost daily observation assures us that this must be the case with a vast multitude of those dwelling in earthly bodies.

Their existence in this world would be infinitely worse than none at all, if some grand purpose was not to be reached through this muddy swale of low earthly conditions. The most misanthropic or uncharitable will not claim that it is possible for untold millions to avoid being placed in circumstances that tend to want, ignorance, vice and crime. They have no choice in the matter—they must start on the lowest round of the ladder; they must pass through appalling scenes of misery while in the body, and pass out of the body, having gained but little here except individually.

But in view of the sublime instruction coming to us from the spirit side of life, there can be no danger of placing too high an estimate upon the value of conscious personality, when we take into consideration the boundless possibilities which accompany, as a birthright, every human soul, whether born of high or low degree. Is there gold enough in all the world to compare in value with that of an immortal life? It may be said that, in a future state it will take a long time to educate these misdirected and belated souls in the beatitudes of a heavenly state of mind; but how long? Shall we limit the power of the infinite Soul of the universe? We know that men here in their most primary states, are but infinitesimal animals. To-day may be heard the wail of an infant in his cradle, but ere thirty summers have passed, his voice may be sounding forth words of wisdom in the august senate of a nation; he may command great armies, or wield the executive power of a nation as king or president.

Some of us have lived long enough to behold such changes. These things are rendered possible, even in this lower school of human existence; then what rapid strides may not be made through the laws of endless progress in that higher life? Here there stand about us many clouds to darken and mislead; but there in the effulgent light of celestial day, how rapidly may the somber shadows of earth life be swept away.

Shall it be said that there are men so depraved that they cannot be educated into righteousness in this world or any other? I deny the charge as an insult to the wisdom and goodness of omnipotent power. That which any elevated, finite soul possesses, all have the same in some relative degree. All possess within themselves the basic elements upon which to rear a spiritual structure of matchless excellence. That enduring foundation comes of an inheritance from the Universal Father. Who is to keep us out of our inheritance? Light, goodness, wisdom and knowledge—the heavens are full of these—the spread banquet waits for all, and this renders life in the body a priceless boon. It has been said that there are three things that we should be ever grateful for: first, life; then death, and last the continued existence after death. These three are a chain bound together. We cannot have one without the other. They are born of love and wisdom. Let us forever praise the power that grants the blessed boon.

Letter from Walter Howell.

To the Editor of the Religio-Philosophical Journal:

Having landed in New York on the 8th of July, fulfilled my engagements at Onset Bay, and now taking a few days' rest, I thought it an opportune season to convey the fraternal greetings of English Spiritualists to my many American friends. You having extended the courtesy to me of publishing my English letters and other notices, I will not weary your readers by reiterating that which has already appeared. I will simply say that my work in England has been as far as one can judge a thorough success. The labors of my inspirers have been universally appreciated, and the many kindly expressions, testimonials, and earnest entreaties to return shortly and carry on the work, indicate the satisfactory nature of what has been accomplished. I shall never forget the farewell demonstration held at Bradford as long as memory holds its seat. On the 25th of June, friends came from all parts of England to manifest their sympathy and express their esteem in the most tangible way. More than two hundred sat down to tea in the evening, the large Temperance Hall being well filled. Representative Spiritualists and workers from various parts of England addressed the meeting. Many flattering things were said, and no doubt sincerely, and my only hope is that I may in some way evidence a worthiness of them.

Mr. Whitehead, president of the Yorkshire District Committee, occupied the chair. Addresses were delivered by J. Burns, editor of *Medium and Daybreak*; Thomas Shorter, former editor and publisher of the *Spiritual Magazine*, published about 27 years ago; Mr. Armitage, of Batley; Mr. Gilman, of Leeds; Mr. Bradbury, of Morley; Mr. Swindhurst, of Preston; David Richmond, formerly a member of the Shaker community in this country, and the introducer of Spiritualism to Kingley, Yorkshire, and others. Songs, glees and recitations constituted a well selected programme. During the evening Mr. Gilman read the following resolution:

Whereas our highly esteemed and respected brother, Walter Howell, has for the past few months labored amongst us most assiduously in the cause of Spiritualism, manifesting as an inspirational speaker, a capability of disseminating a knowledge of the divine truths of Spiritualism in such manner as while inducing the right and most cultured intellects, at the same time insured the respect of opponents, and away the deepest and noblest emotions of the human heart. Now, as he is about to leave our shores for a time, be it

Resolved, That we convey to him herewith an expression of our highest respect and esteem, and that we heartily invite for him the sympathy and co-operation of all Spiritualists and advanced thinkers.

Signed on behalf of the Yorkshire Spiritualists. J. WHITEHEAD, Chairman. Armitage, treasurer of the Yorkshire District Committee, was called upon to make a presentation. He rose and in very feeling terms expressed the good wishes of the Yorkshire friends, and the sincere hope that the day was not far distant when they would again have the pleasure of listening to my inspirers and welcoming myself among them. The presentation consisted of two magnificent albums containing the portraits of representa-

tive Spiritualists, mediums and workers. The illuminated front-piece contained the following inscription: "Presented to Walter Howell by the members of the Yorkshire District Committee of Spiritualists on behalf of the many friends who will hold in dear remembrance his companionship and labors during his visit to England, and his former residence among them, and whose earnest love and good wishes will accompany his return to America. May the perusal of many faces here inserted awaken pleasant reminiscences of 'Auld Lang Syne'."

"Pres., J. WHITEHEAD.
"Sec., J. ILLINGWORTH.
"Treas., J. ARMITAGE."

A little after ten o'clock, one of the most unique of meetings terminated. There was a strange mingling of pleasure and pain. The following day my farewell discourses were delivered in Walton St. Church, Bradford. On Monday I went to Manchester, spent the evening with my much esteemed friend, Wm. Oxley, and others. The following Tuesday I went to Liverpool and was the guest of my old friends Mr. and Mrs. Savage. On Wednesday the 29th, at 4 o'clock in the afternoon, a number of friends waited my arrival at the landing stage, among whom was the veteran Spiritualist and noble man, John Lamont; Mrs. Keever of London, for a number of years a medium and speaker; Mr. and Mrs. Armitage of Batley, so frequently my host and hostess that I have learned to call their house my home; Mr. Sandham of the Liverpool society; Mrs. Miss, and Master Savage; Mrs. and Miss Scattergood (who were to sail the following day and are now residents of Conn.), and a number of other friends. As many as could conveniently do so, came on the tender and remained on board with me until our vessel was about to sail.

I will assure you, Mr. Editor, these leave-takings are not pleasant things, and those who have felt the choking sensation, and the inability to give expression to even a last good-bye, will understand my feelings as I stood on the deck waving my handkerchief in response to the many counter-signs of friends between whom and myself the ocean was so soon to roll.

We had a pleasant voyage, and until we reached the banks of Newfoundland the sea seemed as calm as dreamlike lullabies. Our route was somewhat a southerly one and we therefore avoided as much as possible the fog so prevalent in that locality. But we were doomed to enjoy our share of that tribulation (heaven is only to be gained by that route). After passing through several fog-banks, and coming within about 48 hours of New York, a lively storm put to the test the seamanship of the passengers on board.

I informed a few friends, confidentially, that I had a license to perform the church rites, and if any of them should require the burial service performed, the matter might be arranged very cheaply. The storm lasted about twenty-four hours, and to myself it was the most enjoyable part of the voyage, for I like to see things lively. On Friday, July 8th, grave fears were entertained that we should not be able to land, owing to our engine having so frequently to be put on half speed in consequence of the dense fog-banks through which we had to pass near New York. However, we did land. We passed through the ordeal of the quarantine inspection, our declaration to the custom-house officers, and eventually saluted the Statue of Liberty on entering New York harbor. It was indeed a treat to find one's self on terra firma once more, and learn how the world had been getting on since we left it.

And now, Mr. Editor, that I again greet the shores of America, permit me to express the hope that under the influence of my invisible friends, and the exercise of my own manhood, we may be enabled to accomplish some good and useful work. I shall be glad to hear from societies respecting fall and winter engagements. My address is as usual, 1742 N. 22nd St., Philadelphia, Pa.

Thanking you for the space you so kindly afford me, and my many friends for their repeated hospitality, I remain as always, most sincerely yours, WALTER HOWELL.

The Young Peoples' Progressive Society.

To the Editor of the Religio-Philosophical Journal:

A fair sized and very appreciative audience greeted the Y. P. S. Sunday evening, in its hall on 22nd St., and a very profitable as well as pleasant meeting was the result. Mrs. Ahrens occupied the rostrum and spoke almost an hour on the "Children of Darkness." Her pathetic appeal on behalf of fallen humanity, her humble prayer for more light, love and purity could not fail to touch the hardest heart, and show to the skeptical world that true Spiritualists are indeed working for that which will make them better and more beautiful in the life to come.

Thus far, the society has been very fortunate in obtaining speakers who are capable of making the short hour and a half interesting. Mrs. Coverdale usually devotes fifteen or twenty minutes to tests, but a meeting of promiscuous speakers is considered unprofitable as well as uninteresting. Dr. Gray, through the mediumship of Mrs. Coverdale, will address the assembly next Sunday evening on "The Growth of the New Dispensation," after which tests and messages will be given. CELIA.

Chicago, July 25, 1887.

General News.

Max Well, who is rated at \$8,000,000, is said to be the richest of the forty Jew millionaires in New York.—Prof. Tyndall, who recently avowed himself a Coercionist, is an Irishman by birth. He was born in County Carlow in 1830.—George Francis Train is said to have recently received and declined an offer of \$10,000 from a Chicago syndicate for a series of thirty lectures.—Mr. James P. Scott, who died last week in Philadelphia, was reputed to wear the finest jewels in that city. Her diamond necklace was said to be worth fully \$100,000.—Lucky Baldwin has shipped eight fine horses to his farm near South Bend, Ind.—Miss Alice E. Freeman, President of Wellesley College, has placed her resignation in the hands of the trustees, and the matter will remain until a successor can be found. She is to marry Prof. George H. Palmer of Harvard University.

At last report Iowa's old soldiers in her poor-house numbered but sixty-four.—French soldiers are wearing the Bousenger beard, as they did the Imperial cut under the last Napoleon.—Captain Mike Regan, ex boss in the Sixteenth Assembly District, New York, is called the Bousenger.—A lad 16 years old, living at Bryn Mawr, near Philadelphia, shot himself over the grave of a pet dog.—In good American company, with Senator Hawley and Mr. Hale, Matthew Arnold goes to see Buffalo Bill.—Representative Patrick A. Collins, of Massachusetts, is now in Ireland, where he is called Senator Collins.—The largest cotton planter in the South is James S. Richardson, of New Orleans. He has 38,000 acres in cotton.



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BY JULIA GREY BURNETT.

Krishna.

A Haunted House.

Great excitement exists in the neighborhood of the residence of William Bailey, Esq., just north of Gilead, in consequence of strange noises and strange visitations of some one evidently from the spirit land.

malism. The girl's age precludes all idea of deception or fraud. Nothing has ever occurred in Calhoun county to excite the public mind as these mysterious visitations. The family is one of the most respectable in the county and feel greatly annoyed by these visitations. The affair thus far remains unexplained, and excitement in the neighborhood is intense. — *Democratic Herald Pittsburg, Ill.*

expense, would, no doubt, be considerably more, but I believe the life of each number and volume of the JOURNAL would be longer, consequently the power of doing good more extended, if such a change were inaugurated.

WM. S. FELLNER.
St. Paul, Minn.

Cleveland, Ohio.

W. M. Sellridge writes: The manner in which you conduct the JOURNAL meets my unqualified approval. The truth will come to every person as soon as each are prepared to receive it, and not before.

never, and never leak. Placed on the fire, it will not burn up; and it is almost impossible to break or injure them. Our rooms can be filled with this wonderful accommodating material, as used by the Indianapolis skating rink, before referred to in this paper. It may here be mentioned that cracks in floors around the skirting board or in the parts of a room, may be neatly and permanently

The great duty of life is not to give pain.

help that bright young friend of yours to the culture he covets. Who knows how grand may be the intellectual and moral partnership into which you may thus induct yourself.—*North-Western Christian Advocate.*

The Cause at Silver Creek, Col.

56 English money. Of the 2,700,000 coins which are to be struck per day, 100,000 are to be (if required) silver dollars. The extent of the order may be estimated from the fact that the Royal Mint in London is only furnished with sixteen presses. The value of the daily coinage in English money is £25,000.

London *Economist* as about 4½ per cent. The seigniorage of Indian coinage is 80 per cent. Recent coveries of almost fabulous sums hidden in Hindoostani palaces have added considerably to the world's stock of silver. It is estimated that there are five billions of coins in present circulation or available for circulation, of which \$3,200,000,000 is gold and \$2,800,000,000 is silver.

months, their eyes bulge out, and the blood is forced through the skin. Life has been crushed out of them by the sudden change of pressure, the gas within having burst the tissues and body-walls asunder. The tremendous pressure of the water was well shown by lowering an empty bottle, which was crushed to atoms.—*Hartford Courant.*

Uncle Tom's Cabin.

Was it written by spirit aid or inspiration?

Harriet Beecher Stowe, the author of the immortal work, *Uncle Tom's Cabin*, has recently been interviewed, and she expresses herself thereby concerning her work:

"I never thought of writing a book when I commenced *'Uncle Tom's Cabin'*. I became first roused on the subject of slavery when I lived in Cincinnati, and used to see escaping slaves come over the Ohio from Kentucky. Ah, me! it thrills me even now, the sight of those poor creatures! Now a young girl, suggesting the lover, parent or brother for whom her heart was breaking in bondage; again, the strong husband, aged father or stalwart brother. Oh, I must write a story to stop the dreadful shame! I kept putting it off, dreading bringing the characters to life, till the fugitive slave law passed me in to fury, and I commenced what I meant to be a short story. But it grew, and grew, and grew, and came, and came, and came. I wrote and wrote, and wrote, and finally thought I never should stop. I did not plan the book as it turned out. I was only full of the wrath, and the story built itself around it as I wrote. A publisher was waiting for a story from me. I told him the subject I had undertaken. He wrote, saying: 'You have struck a popular subject; for heaven's sake keep it short.' I wrote in reply: 'I shall stop when I get through—not before.' He never got it, for I had to make a book of it. While writing it I was filled with an enthusiasm which transfused my being, knew no hindrance, no rival interest, no belief but in writing it. I had young children, was keeping house and teaching school at the time, and never worked so hard, but I had to write. Dinner had to be got, I knew. This had to be written just as much as—yes, and more, too. It was though it was written through me, I only holding the pen. I was lifted off my feet. Satisfied. When it was finished. It was done, and relief came. I never felt the same with anything I afterward wrote."

This is very interesting; and the great question is, was it an inspiration in which every faculty of the author's mind and being was so filled with her subject that she did not seem like herself; or did great and good spirits take possession of her brain, and to some extent control it? Both. It would be an interesting subject for the psychologist.

M. L. H.

A Challenge or a Compromise.

The above was one of the subjects of J. J. Moore, at the camp meeting in California. He said:

"Make yourself familiar with the most advanced thought of the day, else you will be unable to understand the theory of the phenomena running through the book. If you are not prepared to accept the spiritual phenomena therein recorded, you will miss all its teachings. In the light of the demonstrations of Spiritualism you are better able to understand the phenomena recorded and appreciate it all. You will find humanity confined beyond the grave. Spirits are essentially human; and of all those who have gone before none have succeeded in finding either a heaven or a hell. When they return and tell you they have not found either the one or the other, do they lie? The Christians will tell us that from heaven there is no escape, nor any improvement. Should we not ask for that proof of this assertion which we are ready to furnish those who doubt our claims? They ask us to put new wine into old bottles—to mingle the stupid errors of the past with the vital issues of the present. The purpose of Spiritualism is to look at matters just as they are, and as we would have them, remembering always that it is the truth and the truth only can make you free."

Solid Facts.

Needling between the Owl's Head and the Tortilla Mountains, Pima County, Arizona, are the twelve miles of the Tortilla Gold and Silver Mining Company, which expose a sufficient wealth of ore to run a 20-stamp mill for years to come. During the past three years a 5-stamp mill has produced nine tons of ore daily, while a 20-stamp mill will turn out forty tons daily. Such a showing has caused capital to seek possession of shares of its capital stock. For shares of stock (which are comparable to the information, etc., address the Tortilla Gold and Silver Mining Company, 67 Broadway, New York. The shares are two dollars each, and the company gives the same attention to an order for one share that it does to an order for five-hundred shares. If desired, certificates will be sent by express, the money to be paid when they reach the investor.

The second paper by DAVID A. WELLS on "The Economic Disturbances since 1873," to appear in the August *Popular Science Monthly*, will probably be the most important of the series, as it contains a statement of the conditions and events which Mr. WELLS is convinced were the causes of the worldwide commercial depression.

Worth Remembering.

Every inspiration of the lungs, every pulse throbs of the heart, every sweep of the arm—even our very thoughts as they speed through the brain, all create waste matter that must be constantly removed if there is to be that beautiful harmony of functional effort which constitutes health. Nature's remedy is the sure and eminently wise one of expelling, by proper purgation, the humors which cause disease, and Dr. Pierce's "Pleasant Purgative Pellets" are nature's great ally in the cure of digestive disturbances, and an unfailing remedy for constipation and its pernicious effects.

In the *Forum* for August, General A. W. Greely will give the results of his observations of the effects of alcohol in the polar regions, when used to revive the strength of men reduced by cold and starvation. The facts will have an interest for those prohibitionists who hold that stimulants work harm, and harm only, under all circumstances.

Chronic Coughs and Colds

And all diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. I consider Scott's Emulsion the remedy par-excellence in Tuberculous and Strumous Affections, to say nothing of ordinary colds and throat troubles.—W. R. S. CONNELL, M. D., Manchester, O.

Dr. Howard Crosby, who has made for himself so many friends and enemies by his independent and determined attitude on moral questions, has prepared for the August number of the *Forum* a very caustic article on "The Forgotten Cause of Poverty." In which he seeks to show that the George McGlynn attack on Capital is having the effect to call attention away from the real cause of human misery.

Accompanying an interesting and instructive report, by Dr. E. W. Blevins, of remarkable psychomotor phenomena manifested through Mary Lurancy Vernon, known as "the Wataika Wonder," is a well-written article on the same subject by Rev. Wm. S. Plummer, M. D., originally published in Harper's Magazine. We commend this little work to intelligent investigators.—*The World's Advance Thought*.

The test of a man is not whether he can govern a kingdom single-handed, but whether his private life is tender and benevolent, and his wife and children happy. If I could write my name in stars across the heavens, I should be put to shame by the man whose home brightens whenever he enters it, and whose true name is known only to his wife, since she invented it when they were young lovers.—*Julian Hawthorne*.

Prejudice are like the knots in the glass of our windows. They alter the shape of everything that we choose to look at through them. They make straight things crooked and everything blurred.

We must wait patiently and study to do what we can, not despairing of the day of small things, but meekly trusting that hereafter it may be the day of greater.—*Carville*.

All beauty is truth. True features make the beauty of a face; and true proportions the beauty of architecture: as true measures that of harmony and music.—*Shafesbury*.

Live in peace with yourself, with your relatives, with your neighbors. Do all the good you can and expect no thanks, for this will save you from disappointment.

Three years' undisturbed possession of a better dog will destroy the veracity of the best man in America.—*Mecon (Ga.) Telegraph*.

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For the Religio-Philosophical Journal.

By Telegraph from the Spirit World.

Answers to Questions by the Spirit, Dr. Wells, and a History of R. S. Rowley's Development.

Question. Can the trance-state be self-induced?

Answer. Allow me to say that to a certain extent it can be, but not to a completion in its most perfect sense. The person who desires to go into the trance-state, and who has control over his own mind and will, can to a considerable degree suspend the mental faculties, and through these the circulation, and, lastly, respiration almost. It is in this case, when not superinduced by an outside force, very similar to the condition of the opium when it simulates death. It is merely a question of how far the body may be subjected to the will. It matters not whether it is the subject's own spirit, or an outside spiritual force, providing that the will power is present to a sufficient degree. Physicians are well aware that even almost any disease and attending symptoms may be simulated by the patient; and it is one of the first things a practical physician will observe as to whether the disease is real or simulated. In fact the power of mind over matter is so great that diseases may even be brought on, and the various stages of them passed through, by sheer imagination of the patient. It is a well-established fact in the history of all contagious epidemics, that probably two-thirds of those who die as a result of these diseases, bring it upon themselves through fear, followed by imagining that the disease exists in their particular cases. This digression I have made to illustrate the power of mind over matter, as having a bearing on this subject. One may readily determine, however, a simulated trance condition. It is under the subject's own will. A sudden noise or alarm of any kind will cause a nervous start in spite of the will, as the nerves and muscles have a latent power outside of that which nature has provided, to insure the safety of the most exposed parts of the body. On the other hand, when it is an outside force that has control of the subject, the muscles and nerves lose that latent power that I have described, as you may have noticed that the true medium, while under perfect control, will fall over frequently, and suffer severe contusion upon the body, through the carelessness on the part of the controlling influence, or its inability or inexperience in manipulating the various parts of the body. To resume, then, I would say that the perfect trance state cannot be self-induced, but a first-class counterfeit can be assumed by an experienced subject.

Question. Wherein does somnambulism differ from the ordinary trance or the hypnotic state?

Ans. This I will answer in a few words. It differs only in this respect, that in a complete trance-state the mind and will of the subject are completely beyond his power, and controlled by an outside psychic force exclusively; while in the somnambulist state merely a portion of the brain is dormant (or asleep), while the remaining portions are awake and capable of controlling the voluntary muscles, thus guiding the subject hither and thither, by chance performing the most difficult feats, such as scaling the most precipitous heights and taking the subject over dangerous routes, that he would not dare to encounter if every faculty of the mind was in action. Understand, then, that somnambulism is only a suspension of some of the functions of the brain, and entirely beyond the control of the subject until all the parts of the brain are aroused to activity, when he awakens entirely oblivious to all he has been doing, owing to the lack of a permanent impression being made upon the plastic substance of the brain.

HISTORY OF MR. ROWLEY'S DEVELOPMENT.

It has been a source of wonderment to some intelligent people, why spirits, who have passed out of the body, should care to come back and spend their time in administering to the comforts of the human-physical subjects, to the detriment of their own spiritual advancement. Permit me to say that, speaking for myself, it was and is my greatest pleasure to take up the thread of life, just where I laid it down, and to go on, and by helping others help myself. He who holds out his candle that others may have a light, loses nothing himself, while others are the gainers; so while we come back and administer to the sick through the instrumentality of a medium, we not only benefit mankind, but derive a lasting benefit therefrom for ourselves; so we are unselfish, yet selfish, for true is the old adage, "while helping others we are helping ourselves." While I was in the body I saw many things that were to me inexplicable. It had been my desire and full intention, before I passed out of the body, that if such a thing were in my power I would come back, and so far as possible finish my work. I soon learned upon my advent into spirit-life, that such a thing was possible. I immediately began to look around for some suitable means by which I might communicate my thoughts without having them mixed with the thoughts and the mind of a medium. To do this I knew there must be some purely mechanical contrivance operated through the combined magnetism and electrical force of a sensitive, and it was some little time before this was accomplished. I thought at once of the electric telegraph, and it occurred to me that if I could be made by spiritual forces, as was then well established, that these rays could be systematized so as to conform to the Morse alphabet, and regular telegraphy be established, if I could find a telegraphic operator who would be so kind as to devote himself to this work with me.

I immediately consulted some accomplished electricians, and together we endeavored to study out a plan of action, and as to the best means of making the connection from shore to shore. We found, by experiment, that it would take a very peculiar, sensitive organization and magnetic influence. By chance we met Mr. E. F. Wade, now in this life, formerly of Cleveland, Ohio. He, too, having been experimenting for some time upon intermundane telegraphy, being himself a telegraphic operator, immediately cooperated with us, and we set about to find a subject that we could use. Through the kindness of Dr. J. T. Lillibridge and A. G. Springfield—the former of Forest, Ohio, the latter of Cleveland—who immediately cooperated with us, and informed us that they, too, had had this very thing in view, and that they knew a subject, they thought we could use. Experiments proved they were correct, for, through their selected subject, Mr. W. S. Rowley, of 513 Prospect St., Cleveland, Ohio, we found one whom we could use. Then R. P. Wade influenced his father and another prominent telegraphic official to become interested in this subject and the medium. Directions were given by R. P.

Wade and other electricians how to construct an instrument that could be used. I should go back, however, and give credit where it is due, to my most faithful friend, John Rife, the operator who first succeeded in making the telegraphic symbols through this medium first upon his cuffs and collar; second, upon two plates laid together, as in independent state-writing; and who has ever since been a most faithful assistant, standing by me constantly as a co-operator in all I do. His services were suggested by Dr. L., he knowing that Rowley learned telegraphy through Mr. Rife.

After Mr. Rowley was fully developed, we began to look around for some physician we could use, and through whom our diagnoses and prescriptions might come, so as to have the sanction and co-operation of people in general. We selected a certain physician in Cleveland—one whom we knew was willing to risk almost anything if it appeared to his reason and promised success. We have no fault whatever to find with this physician; but, for good and sufficient reasons, brought about a change, and we substituted a gentleman who is in full sympathy with the entire spiritual philosophy, as a supervising physician. We hope to do much good in the way of curing the sick, and will do so as long as Rowley and Whitney, the supervising physician keep themselves pure, and have in mind the curing of the sick, and not the making of money; but just so soon, if it should ever occur, that they would place mercenary benefits above other things, we would immediately take our departure.

This much I give in explanation as to how this phenomenon has been brought about, that people may know that these things do not come by chance.

Respectfully, DR. WELLS.

Flying Sketches.

To the Editor of the Religio-Philosophical Journal.

It was my good fortune to be present at the people's meeting at Conversational Hall in Grand Rapids, on Thursday evening, July 14th, and in spite of the intense heat a good audience assembled. The exercises consisted of music, recitations and volunteer speeches. Considerable enthusiasm stirred the pulses of the speakers and hearers alike, and the trend of thought was philosophical and moral, with a touch of the religious. Dr. Schemmhorn presided. As I arrived Pope's Universal Prayer was being recited in an impressive manner. Mr. Marvin spoke briefly on the "destiny of law, and the law of destiny." He fully believed that all things happened as they must. Considering all the antecedent circumstances and conditions everybody does the best he can. He might do better next time for the condition would be changed. We learn by our mistakes and profit by the discipline of pain; but at the instant every voluntary action obeys the strongest motive. Punishment may change the motive and prevent the repetition of the wrong. If we are not moulded by circumstances, rewards and penalties would be a farce. This view of life gives charity for offenders without weakening the demands of justice or our efforts to improve upon the past and present.

Mr. Lindsay spoke earnestly for reform in social life. Justice as well as charity should thunder in the ears of transgressors. He thought the doctrine of destiny cancelled moral obligation and left no incentive for self-discipline. If all was foreordained what can we do to change the law of fate? We are born in the law, subject to the law, but with individual freedom and responsibility, and it is our duty to use the law for the betterment of ourselves and others. If we believe that all is predestined we may as well fold our arms and drift with the current of crime, and leave the result with fate.

It occurred to me during this discussion that the question was only partly grasped. We all float with the tide, protest as we will; but in summing up our individual share in the endless chain of circumstances which constitute destiny, we should not forget that the ego is one of the most important links upon which the totality of results depends. Yet, we are all "Parts of one stupendous whole," and never for an instant independent of the moulding influence of causes from within and without, and the pulses of a thousand centuries' echo in our spiritual arteries and the deeds of our ancestors constantly modify the impulses that stir us to action and we are never alone, never free, never escape the authority of the causes that so hedge us in that they leave no place for a chance, or a single independent thought or action. And it is this very relation of cause and effect by which every action is governed, and antecedent and consequent follow in unvarying precision in both mental and physical relations, that determines our responsibility and holds us accountable for every thought as well as action.

Dr. Schemmhorn spoke forcibly and bravely for the cause of Spiritualism. It is glorious, he said, in substance to know that life is a continuous and eternal journey, unbroken by death; but this is but a small part of the great truth. It illumines our way here and now. It furnishes the highest incentives for noble living. Those time-serving superficial Spiritualists who begin and end in mere phenomena, and never apply the moral ideas or spiritual incentives to their daily lives are little credit or advantage to the cause nor does the cause help them. Spiritualists owe it to themselves and the cause they love, to keep a constant watchfulness over their own lives and so demean themselves that the prejudiced world shall be compelled to realize the beautiful light and moral power of our faith.

Mrs. Graves spoke feelingly of the influences that inspire her, and the attractions that bring kindred souls together to cultivate these gifts of the spirit. Mrs. Lindsay said she had belonged to the church many years, and is still a member, and the church never did her any harm. She recited her experiences when getting her first lessons in Spiritualism. She trembled with fear and awe and felt as if she stood on uncertain ground, and as she put forth her hand to partake she was in doubt whether it was God or the devil, and suffered until she got free. [Query: If she had never been under church training, would she have been such a moral slave?] She saw spirits, and they brought her counsel and comfort, and she fears no more, and death has lost its terror. Mr. Knowlton had given his words of wisdom before I arrived. Mr. and Mrs. Austin, whose names are a credit to any cause they espouse, are faithful attendants at these meetings, and their beautiful home was my rest the first week I was there and I appreciate their kindness gratefully.

A picnic and excursion to Reed's Lake was appointed for Saturday, July the 23rd. I arrived in Sturgis Saturday, and found Judge Wait in his usually merry mood, and a pleasant welcome greeted me. Mrs. Wait makes the air blossom with her genial atmosphere and pleasant smile while her unseen helpers sustain and guide her. Thomas Harding was at the church Sunday, but he is not very communicative, except on paper. He seems absorbed in questions beyond the common ken. Mr. Grimes, who has done some work for the cause with his voice and pen, is rather feeble, but his "soul is marching on." Brother A. B. Smith, who has quite a reputation as a medium and speaker, has a pleasant home and a beautiful display of flowers. In his garden I saw for the first time a green rose blossom! For reasons best known to himself, he never attends the public meeting—at least none that I have attended, I think.

Some people seem satisfied with themselves, and have no desire to hear what others think or know, and think there is nothing for them to learn outside of their own experience. With superior mediums who are in daily communion with a high order of Spirits, there may be no profit in listening to public lectures; but I know many that have no such resource who never find anything to interest them in a lecture (no matter how learned or eloquent the speaker), unless it is one of their own delivery. Such are usually narrow-minded, self-seeking, jealous obstructionists, whose influence never helps to build, but rather to disintegrate the good works of other builders.

LYMAN C. HOWE.
Sturgis, Mich., July 20, 1887.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal.

The first week of the 11th annual camp-meeting at Onset has passed very pleasantly. The meetings have been well attended, while the arrivals have been continuous, largely augmenting the number in attendance. In all probability the extreme hot wave has had something to do in hurrying people to the seashore, and also to the mountains; at any rate the people are seeking cooler quarters than are offered them in city life.

Walter Howell closed his engagement here on Thursday, July 12th, giving a severe criticism of the healing art, including Christian Science, mind-cure, laying on of hands, "poultices and compounds." It was replete with good common sense, and common-sense people are loud in their praises of the deep thought and timely utterances set forth; a few cranks, however, that infest all camp-meetings, take exception.

Sunday morning, July 17th, Miss Jennie B. Hagan took her subjects for lecture and poem from the audience: "Is Life worth Living, and Why?" "The Religion of Spiritualism." Both subjects were carefully handled and were listened to with the very closest attention, after which the following subjects were used for poetical improvisation: "No Miracles, but All the Earth with Knowledge as the Waters cover the Mighty Deep," "The Christ," "The Influence of the Spirit of the Universe upon Materials," "Life," "Reincarnation," "Growing Old," "The Result of the Seybert Committee."

PLATFORM SEANCE.

Edgar W. Emerson followed Miss Hagan with platform tests of spirit presence in one of the very best seances that has ever been given upon the Onset platform. Two gentlemen from Pittsburgh, Pa., received a group of some ten or twelve spirit friends, with special incidents of earth life and their passing on to spirit-life, that were truly wonderful. At the close of the seance Mr. Emerson asked the gentlemen if they had ever met him before or had ever spoken to him. They replied that they had never seen him until the previous evening, and neither of them had ever spoken to him. They said the communications were true in every particular. Since writing the above the two gentlemen have kindly given me their names as John H. McElroy and C. L. Stoner. Mr. Emerson told Mr. McElroy the nature and specialty of the business he was engaged in at Pittsburgh. At 2 o'clock P. M., Miss M. T. Shellhamer of the *Banner of Light*, spoke upon the development of mediumship. Miss Hagan followed with an improvisation upon the subject, "The Modus Operandi of the Growth of the Soul." The services closed with platform tests by Mrs. Emerson. All three of the speakers were given the closest hearing.

The Middleboro band has discoursed some of its fine music to the multitude in attendance.

Miss Jennie B. Hagan closed her engagement with the Association for the present camp meeting on Tuesday, July 19th, speaking in the forenoon to a good sized audience, taking for her subject, "The Trinity." Miss Hagan has given perfect satisfaction during her stay at Onset, not only in her lectures but also in her practical improvisations which are always impromptu, the subjects being received at the time from her audiences, and always treated in a candid, thoughtful and exhaustive style, that holds her listeners spellbound.

Mr. Emerson as a platform-test medium is doing a great and good work at Onset, following the lectures with the phenomena of spirit communion that is truly marvelous, if such a word that is admissible. The friends of spirit life have in him one of the purest channels of communication living at the present day. It is very seldom that one of the spirit friends reports through him that they are not recognized, and Mr. Emerson, like Miss Hagan, is always ready to work, not only upon the platform, but in the social gatherings in private cottages.

The conference meeting are well attended and supply a place for interchange of thought that cannot be afforded the average person so well in any other way, giving him a chance to express himself upon the merits and demerits of the preceding lectures, and doings of the camp. I sometimes think these people would collapse altogether if they did not get a chance to express themselves and throw off surplus steam collected at the lectures and in the seances; so I say, "All hail conference meetings!"

Last Sunday morning during the lecture the platform at Onset was dotted with the person of Hannah V. Rose of materialization-fame-courts record. There were persons present at that meeting who felt her presence to be nothing less than an open insult to the cause of Spiritualism. If gall is another name for inspiration I think she must have a full supply.

Among the arrivals here are Mr. and Mrs. Wm. L. Law, San Francisco, Cal.; O. M. Brown, the *Eastern Star*, Glenburn, Me.; Mrs. J. A. Spaulding (medium), Worcester, Mass.; J. O. Battorf, Jackson, Mich.; Elmon F. Mosier, Seneca Falls, N. Y.; Dr. J. V. Mansfield, Boston, Mass.; John Lowe, Chelsea, Mass.; Jennie B. Hagan, Edgar W. Emerson and Carrie S. Twing.

The Onset Street Railway Co. has declared dividend No. 2, a 5 per cent. semi-annual dividend. Sunday, July 24th, Mrs. Sarah A. Byrnes and Mrs. E. S. Lillie will be the regular speakers. Congregational singing, led by Prof. C. W. Sullivan, vocalist, and Prof. Frank E. Crane, organist, is in order at the Onset camp meeting, a collection of hymns being distributed at every advertised service.

The Children's Progressive Lyceum meet Sunday afternoon at the close of the regular lectures, the Temple usually being well filled. Thousen we move. W. W. CURRIER.
Onset, Mass., July 22, 1887.

President Fairchild of Oberlin College, in his 70th year, and desires to resign his position. The trustees urge him to remain but in the event of his resignation will continue the payment to him during his life of his present salary.

General Sheridan said the other day to a New York reporter that he considered the Indian a very uncertain quantity, but denied that he ever made use of the remark, so often attributed to him that "the only good Indian is a dead Indian."

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See Ad. of Mr. Carroll Rem. in last issue of this paper.

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THE CASSADAGAN.

A daily paper, published on the Cassadaga Lake Camp Meeting ground, in the interest and for the information and benefit of the members of the association, its patrons and the public, during the meeting of 1887.

It will contain a brief synopsis of the leading discourses, a careful report of its interesting conferences, in which all are invited to take part; a record of the public tests given, important arrivals, notices of mediums and such other matter as may be found interesting. The whole comprising a graphic record of the sayings and doings at the Camp. The meeting will cover a period of thirty-seven days and the paper will be sold on the grounds at five cents a copy, or furnished to cottages, delivered, at twenty-five cents a week; but in consideration of the advantages of knowing just what to depend upon and how many to provide for it will be furnished to advance paying subscribers, by mail or on the grounds, at one dollar for the entire series.

PROGRAMME FOR THE SEASON OF 1887.

The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohio will hold their Eighth Annual Camp Meeting on their camp grounds at Cassadaga Lake, Chautauque Co., N. Y., beginning Saturday July 30th and closing Monday Sept. 4.

List of Speakers Engaged.

Saturday, July 30th, Jennie B. Hagan, Mass.
Sunday, July 31st, Jennie B. Hagan, Mass., Lyman C. Howe, Frederica, N. Y.
Monday, Aug. 1st, Conference.
Tuesday, Aug. 2nd, Jennie B. Hagan.
Wednesday, Aug. 3rd, Lyman C. Howe.
Thursday, Aug. 4th, W. J. Corville, Boston.
Friday, Aug. 5th, Mrs. Clara Watson, Jamestown, N. Y.
Saturday, Aug. 6th, W. J. Corville, Boston.
Sunday, Aug. 7th, W. J. Corville and Mrs. Cora L. V. Richmond, of Chicago, Ill.
Monday, Aug. 8th, Conference.
Tuesday, Aug. 9th, Cora L. V. Richmond.
Wednesday, Aug. 10th, W. J. Corville.
Thursday, Aug. 11th, Frank Baxter, Chelsea, Mass.
Friday, Aug. 12th, Mrs. Cora L. V. Richmond.
Saturday, Aug. 13th, J. Frank Baxter.
Sunday, Aug. 14th, Mrs. Cora L. V. Richmond and J. Frank Baxter.
Monday, Aug. 15th, Conference.
Tuesday, Aug. 16th, Walter Howell, of England.
Wednesday, Aug. 17th, Mrs. H. S. Lake, of Wisconsin.
Thursday, Aug. 18th, Walter Howell.
Friday, Aug. 19th, Mrs. H. S. Lake.
Saturday, Aug. 20th, Walter Howell.
Sunday, Aug. 21st, A. B. French, of Clyde, Ohio, and Mrs. H. S. Lake.
Monday, Aug. 22nd, Conference.
Tuesday, Aug. 23rd, Mrs. H. S. Lake.
Wednesday, Aug. 24th, Walter Howell.
Thursday, Aug. 25th, Mrs. H. S. Lake, of Boston, Mass.
Friday, Aug. 26th, Dr. J. O. Street, of Boston, Mass.
Saturday, Aug. 27th, Judge H. B. McCormick, of Franklin, Penn.
Sunday, Aug. 28th, Mrs. H. S. Lake and A. B. French.
Monday, Aug. 29th, Conference.
Tuesday, Aug. 30th, Dr. J. O. Street.
Wednesday, Aug. 31st, to be announced hereafter.
Thursday, Sept. 1st, to be announced hereafter.
Friday, Sept. 2nd, to be announced hereafter.
Saturday, Sept. 3rd, Mrs. H. S. Lake.
Sunday, Sept. 4th, Mrs. H. S. Lake.
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